Practical Christianity,

ILLUSTRATED IN M. Wiggin

NINE TRACTS

ON

VARIOUS SUBJECTS;

NAMELY.

- I. The Necessity of being ac- | V. A Familiar Catechism; or, quainted with our fallen State.
- II. A familiar Introduction to the Knowledge of Ourselves.
- III. Helps to Self-Examination.
- IV. Rules for promoting religious Conversation among Christians.

- the Operations of the Holy Spirit illustrated and proved.
- VI. Of Conviction of Sin.
- VII. An Examination for the Lord's Supper.
- VIII. A Letter on the first Queftion in the Office for the Ordaining of Deacons.
- IX. A Funeral Sermon on a young Man drowned.

By SAMUEL WALKER, A. B.

Late Curate of Truro in Cornwal, and formerly of Exeter-College, OXFORD.

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If HE following Tracts were defigned by the pious Author to promote vital Religion, and were all (but one) printed separately in his Life-time, and some of them have passed through several Editions. They are now collected into a Pocket Volume, in order to preserve them from being lost, and to render them the more useful to awaken and convince Sinners, and to lead them, by a true Faith, to our Lord Jesus Christ, the only Saviour and Redeemer, by whose Blood and Righteousness alone they can be accepted with God.

The Sermons first published by the Author, were those intitled The Christian, which have been well received by the Public, a third Edition of which hath been lately printed. His two Volumes of Sermons in Octavo, published since his Death, have been also well received and much esteemed.

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To the READER.

The Author was ever careful to instruct his Hearers and Readers in that fundamental Principle of Religion, namely, the Fall of Adam, our first Father and Covenant-Head; which appears from the first Tract in this Collection; and in the Familiar Catechism he shews, that Conviction of Sin by the Holy Spirit, is one of the first Marks of a real Christian: And it may be truly faid, that in all his Writings he discovers an earnest Desire to promote vital Religion.

London. October, 1765.





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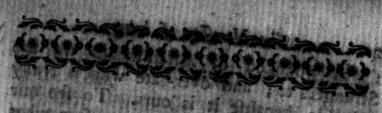


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JAMES IV. 6.

God resisteth the Proud, but giveth Grace

CISTRA PARTINI. RIDE is a Principle that difpoles us to withink of ourlelves more highly than we ought. In proportion to the Influence it has over us, either we do not differ them in too are apt to fancy our avourable a Light; are apt to fancy our felves

selves possessed of Attainments we are Strangers to; and over-rate what is really valuable, because it is ours. To see our Defects as they are, and to measure what appears to be praife-worthy, by the modest Rule of Truth, neither imagining good Qualities where they are not, nor esteeming them too highly where they are, is to act under the Guidance of Hamility. The Text confines these general Remarks to the peculiar Circumstances of Man's Estate towards Gop, and would have us to understand, that if we think of ourselves above what we are in respect of him, he resists us; but if our Judgment of ourselves be formed according to the Truth of our Case, we may hope for his Favour. I I A H T at

THE Importance of the Subject is evident, and should engage a careful inquiry incoit; which we propole to attempt in the follow-

ing Method; by shewing, God refileth the Proud, but giveth Grace

felves.

First, Man is an apostate Creature.

Secondly, God has provided a Method of Recovery for apostate Manina Redeemer.

Thirdly, I. Man be not fentible of his Apostaly, he cannot use this Method of Recovery, and must necessarily remain A po-Gate, Neverabelels inogora ni

Fourtbly Prape has an Influence with fome to keep them ignorant of their Apos staly, while others are sensible of itid. These

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are the Humble, those the Proud, intended by the Text.

Apoltafy, WHILE we are infentible of our Apoltafy, Gop refifts us; when we are duly sentible of it, he gives us Grace.

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First, We must lay our Foundation in this, that "Man is an apostate Creature." He is not now that perfect Being Gop originally made him, filled with the Knowledge of the divine Perfections, conformed to them in the Temper of his Soul, and bearing upon his Mind, Will, and Affections, the pure unfullied Impression of Gon's Presence, Majefty, and Holineis. By the Sin of Adam our Nature has contracted every kind of carnal and spiritual Impurity, by which we have loft our primitive Innocence; and the original Image of God. By Nature we have no sense of Dependence on God, nor any Thought of Enjoyment in him; being fet up for ourfelves, and hurried away from the Creator to the Creature for Happiness, and every Means of it. The Scriptutes are very clear in their Testimony of this general Account of our prefent State of Apoltaly: and indeed, if it were not true, fuch a Revelation of Mercy as is contained in them would be altogether needless. To them we must refer. And it will be of moment to the Subject before us, that we enter into the most interesting Particulars given us in the Scrip-B 2

tures, of Man's present apostate State. Now, 1. THE Scriptures represent Man in his present State as " having lost the Power of discerning spiritual Things in his Under-" Standing." This St Paul afferts expressly, when writing to the converted Epbesians he cautions them, thus; " Walk not as other "Gentiles walk, in the Vanity of their "Minds, having their Understanding dark-" ened, being alienated from the Life of " God through the Ignorance that is in " them, because of the Blindness of their " Hearts." And foon after he puts them in remembrance, that they were sometime Darkness. He says also to Titus, that Unbelievers have their Mind and Conscience defiled; where he fets the Mind in contradistinction to the Conscience, and therefore can mean only by it the Judgment. Should it be faid that these and the like Expressions, import only, that the Persons spoken of were without the Light of Revelation; fuch a Solution will but confirm the Point before us: for it grants, that Man without a Revelation is in Darkness; consequently owns, that by the Power of our own Reason we cannot discern spiritual Things. And that this is the very Truth of our Case appears from what is expressly, faid of the Jews, that " having Eyes they faw not:" they had the full Use of their reasoning Powers, and also of the Scriptures; yet they Jaw not. What? because they would not? .20111

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not? Nay, but also they could not without a divine Illumination. Confult the fixth Chapter of Ifaiab, and you will find the Truth of the Matter was, they had relisted the Light of the Spirit which had been thining around them; therefore it was judicially taken from them. The Confequence was this. With their Bibles in their Hands, and in the full Exercise of their Reason, they remained in Darkness; they heard, but did not understand; they saw, but did " not perceive." The thing is indeed put out of Dispute by our Lord, who evidently ascribes all Discernment of spiritual Things to the Operations of the holy Ghoft on our Minds. "These Things have I spoken unto " you, being yet present with you. But the " Comforter, which is the holy Ghoft, whom " the Father will fend in my Name, he shall " teach you all things, and bring all things a to your remembrance, whatfoever I have " faid unto you." And again, " When the " Spirit of Truth is come, he will guide " you into all Truth." And once more, " He shall receive of mine, and shall shew " it unto you." Expressions like these are abundant Testimonies of the Blindness of our Hearts; and we need go no farther than the frequent Ignorances and Misapprehensions of the Apostles themselves to be convinced, that the plainest Declarations of divine Truths will not make the Truths B 3

themselves perceived without the inward Teachings of the holy Ghost. In effect, what do all the scriptural Petitions offered up in Prayer for divine Light and Direction imply, but the Darkness and Blindness of our unassisted Minds? Think we David would have called so often and earnestly upon Gop to teach him, if he had not perceived Darkness overspreading his Soul, whenever the Spirit of Gop was not shining upon it?

2. THE Scriptures represent Man as finful and guilty." The Publication of the Law is declarative of this. Had Man been perfect, the whole of the Law had been within him, and an outward Discovery of it intirely needless. To what End should a moral Rule be published to the holy Angels, that are already in perfect Conformity to Gop's Nature and Will? Adam in Innocence had no moral Precept explicitly given him: the Law with the Love of it was inscribed on his Heart, neither could he in any fort depart from it, without acting contrary to his Nature. The Necessity of a revealed Law arose out of the Fall of Man. his Sinfulness and Guilt; that by bringing our Nature and Conduct to a perfect Rule. (the Knowledge of which we had loft) we might discern the Truth of our Case, see the Cause of all our present Miseries, and be duly apprehentive of those future Confequences of our Apoltaly, which lie beyond the there.

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the Grave. The Gofpel proclaims the fame Truth. All its glad Tidings and every Promise of it, supposes our Sin and Guilt, without which any Gofpel-Promife had been superfluous. And many particular express Declarations of Scripture, join their Voices with the Law and Gospel against us in this Respect. Let us only hear St Paul citing David's Words in proof of this, which, if any thing be fo, is an undeniable Doctrine of the Scriptures. " There is none righteous, no not one: there is none that under-" standeth, there is none that seeketh after " God. They are all gone out of the Way, they are together become unprofitable, " there is none that doth good, no not one."

3. THE Scriptures also represent Man as " without any Power to do good." They give us to understand, there is a Principle in us, which they call " the Flesh, in which " dwelleth no good thing." They intitle this Principle, the Law of Sin: ascribing the Power of a Law to it, because it gives Direction to all the Defires of our Heart; and terming it the Law of Sin, because it directs our Defires only to what is finful. They fet forth this Principle of Sin as ceafelefly active in Man, caufing " every Imagination " of the Thoughts of his Heart to be only " evil continually." They tell us, it has a Force that nothing can restrain but the Power of Goo; for they affure us, that whenever

B 4

we

we are enabled to counteract it, " it is God " that worketh in us both to will and to do of his good Pleasure." They would make us sensible of its exceeding Obstinacy and Strength, by afferting to us, that when " the " Spirit lufteth against it, even then we can-" not do the things that we would; " fo inveterate are its Lustings on the contrary part, and so mighty its Influence. Such is the Scripture Account of the Propenlity of Man's Nature to Evil. And where then is his Ability to Good? The great Apostle found he had none. In the bitter Experience of that malignant Law of Sin which was in bis Members, we hear him crying out with Vehemence, "O wretched Man that I am! " who shall deliver me from the Body of this Death ? "en at rewoll was troditive"

WE fee now what is the feriptural Character of Man, And if God's Estimate of us is, that we are apostate Creatures, blind, finful, and without Strength, there is no contending, reasonably, that such is not indeed our Condition. 10 20 1 Cl effe lle ca ocifici

Secondly, "God has provided a Method " for our Recovery out of this apostate " State, exactly fuited to the Mifery and " Helplessness of Man." The Redemption that is in CHRIST JESUS presents us with all that apostate Creatures can need. In the whole, and in the parts, of that adorable Contrido

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Contrivance, Wisdom has made such ample Provision, that we cannot have lost any thing in the first Adam, which we may not recover with Advantage in the fecond. It is not my bufiness at this time to illustrate the Sufficiency of this Scheme of Redemption, neither is it my Defign to fet about proving the Truth of it. Let the Gospel speak for itfelf. The Marks of Truth are fo pregnant and evident, that they will not fail of making themselves known to an honest candid Mind. that will feek in its Inquiries Light from Above. It is at present sufficient to observe, that the Scriptures declare the Gofpel-Salvation to be a complete Remedy forus, whether we confider our Apostasy in general, or in the most effential Branches of it. Nothing can be more general than fuch a Declaration as this; " For this Purpose the Son of God was ma-" nifefted, that he might destroy the Works of the Devil." And again, " God fo loved " the World, that he gave his only begot-" ten Son, that whofoever believeth in him, " should not perish, but have everlasting " Life. Jesus is able to fave to the utter-" most those who come to him, seeing he " ever liveth to make Intercession for them." The Particulars above alledged are all provided for in this one Text; " CHRIST JESUS, " who of Gop is made unto us Wildom, and " Righteousness, and Sanctification, and Reel demptioner ai Burst han son dien old si

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Thirdly,

was dealer and the state of this " Apostaty, he cannor use this Method of Recovery, and must necessarily remain 5 apostate. L' cannot think of a Return, nor accept the Offer of a friendly Hand to bring me back, till I find myfelf out of the Way. The Gospel is a Remedy for blind, guilty, belplefs Apoltates, and therefore can be of no Service to us, till we are fensible that we are fuch, or Till that time we must remain in our Apostaly and Rebellion, however fearful that State be in itself, and however formidable in its Confequences of Till that time our Rebellion Subfifts, and the Gospel Remedy is neglected: we are incapacitated from making Submillion, and cannot avail ourselves of any thing the Redeemer has done for us. 100 sub-lequiry and 100

HERE it will be of importance that we confider Inexperience and Experience of our Blindness, Guilt, and Impotency, as severally unfitting or fitting us for receiving the Grace of the Gospel in those most vital Parts of it, which render is a fuitable Remedy, for blind, finful, weak Creatures only slow hom w

if, " FALLEN Man being in the Dark,

without Power in his pational Faculties to discern spiritual Phings, is unfitted, while

"inexperienced herein, for receiving the

" Light of the Gospell" He cannot receive it. He finds not that he wants it. He thinks

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he has Light another Way. If it be true that our depraved Understandings are dark ened, and therefore Goo has undertaken to enlighten them by the Co-operation of an outward and inward Revelation, it is impossible for me to receive this divine Teaching, while I infift on the Sufficiency of my own Reafon, and deny for am infensible of my natural Darkness. I must remain in Error: Having neither Object for Faculty right; for the Word only presents the one, and the Spirit alone prepares the other. I must walk on still in Darkness, see no spiris tual Thing as it is, always take Appearances for Truth, and labour in unfurmountable Uncertainty and Doubt Reafon as I will concerning God and myfelf, my Conclusion. in relation to both will be wrong; and my brain-fick Inventions, like the Rovings of Madnels, will be unfettled and unpracticals. Or if, as Madness sometimes does, they fix on a Point, it will be chimerical and without Foundation. The reasoning Faculty, depraved in itself, and blinded by ungoverned Affections, must rake " Darkness for Light, and Light for Darkness : And if we fancy ourselves wife enough withour Goo's Teaching, we both exclude the Posfibility of being led into the Knowledge of the Truth, and must unavoidably abide in Scepticism and Error. We tread in the Steps of the Idolaters of old, and fall down to ini ventions Surely

wentions formed by our own Imaginations;
"Iwe do not know nor understand; he hath
thur our flyes, that we cannot see; and
"A deceived Heart hath turned us aside,
" that we cannot deliver our Souls, nor say,
" is there not a Lie in my right Hand?"—
Stranged that we should not see the Insufficiency of our reasoning Powers to discern spiritual Things, when the World, even in the acutest and prost learned Persons, is full of religious Debate, when God has given us a Revelation, and promised us the Spirit to teachure. Neither of which would have been the Case, were Reason the sufficient Guide it is pretended to be.

Ir must be an Acknowledgement of our own Blindness grounded on the Experience of our fallen State, that can fit and dispole us to be raught of God. of The Meek he will guide in Judgment; and the Meek will he teach his Way : The Modest and Unaffurning, those that are lowly in their own Eyes, diftruftful of themselves, and defirous to be taught, he will guide and teach by his Word and Spirit. The Promife, and the Difpolition for receiving it, are here put together : God will teach the Meek; the Meek, that is, the Self-diffident, who know their Need of and therefore stand prepared for Infruction. God will teach them, because he has made them fit and defirous to be raught. Surely ventions

Surely no others can be taught. Submission to Instruction of any kind is impracticable, where there is not a Sense of Ignorance, and a teachable Temper; the latter of which cannot be attained, where the former is not experienced: but when they are united in the Search of divine Things, they make up the happy Disposition for being led into all Truthe When, fensible we can discover nothing of spiritual Things but what we are told, we apply to Revelation; and, fenfible we can difcern nothing therein aright, and to effectual Purpose, because of the Blindness of our Minds, and the Corruption of our Hearts, without the Illumination of the holy Spirit, we wait for his enlightening Aid; no Doubt can be made, we are duly disposed to be taught of God, and are in the · fure Way of being fo raught by him! 100 .

2. As Inexperience of our natural Blinds ness indisposes us for receiving the Light of the Gospel, so doth "Ignorance of our Sin-" fulness and Guilt unfit us for accepting "the Forgiveness of it." Forgiveness evidently is, and can be only for the Guilty and Condemned. Suppose now any so extravagant as seriously to think they need not Forgiveness in order to their Acceptance with God; but rather have a Claim to his Favour for Services done him. Unquestionably to these all talk of Forgiveness must be but as the Recommendation of a Physician

to this that are subolt. They defire not and they certainly have not, either Part or Lot in this Matter But of thefe, if any fuch there be, let it be afked, Are they indead guiltless and uncondemnable before Gob ? What, Have they never finned? Have they always been in a State, always in a Course of Practice pleasing to Good Why then does Gop wifit them with fo many Calamities? Why do they ficken and pind and die as do others? Are not these Tokens of Wrath? Indications of a punishing Hand? And is God unjust? or is he couel? on is it, as the Scripture represents, that " Sin entered anto the World and " Death (with all the Pains, Sicknesses and Miseries that accompany it, or lead to it) by Sin, and fo Death paffed upon all Men. " for that all have finned" in Adam, and in their own Persons too, if grown to Years? But without running fo wild a Length as this, we may be still incapable of the Pardon of the Gospel. We may own that in many Things we have offended and do offend and yet, for want of apprehending: the Spirit and Meaning of the Law of Goo, limiting it to, and interpreting it merely according to the Letter of it ; by not charge ing ourselves or deeming ourselves chargeable with Sin for the Corruption of our Nasure; but rather drawing Excuse from it for many Things we do which we dannot do well CO

well justify; and by fetting what feems to have been done well against what we are fenfible has been amils. We may support an Opinion of ourselves sadly unsuitable to our real State, and remain incapable of Gospel-Pardon in the Ignorance of our Want of it, This Pardon is for the utterly Guilty and Condemned. But while we difavow our being fo guilty, and do not suspect the Condemnation that is due to us, how can we fue for the Mercy or accept the Pardon that is offered? Wretched Mistake, which excludes from all the faving Benefits of the Redeemer's Blood and makes that Blood to all that maintain it absolutely shed in vain! What a Pity it is, that when a Remedy is provided, a full Remedy for our utmost Guile, any of us should through Ignorance be led along in a Neglect of that Salvation, without which we shall foon perish for ever! to some oni

Unparponed, and unfitted for receiving the offered Pardon we mult abide, till the Truth of our Case is made known. When this is done, and the Guilt and Misery of an apostate State is evidenced to us, the Bar is taken away, and we stand ready to accept Forgiveness from the all-gracious Idand that offers it. It is becoming the Majesty of God to confront the Rebel, who denies or palliates his Guilt, and who has not learned to tremble as he ought at the divine Indignation: it is no less becoming the same Lord

Lord of Lords, whom ten thousand times ten thousand Angels worship, to spare a prostrate Worm, to lift him up, and bid him live. It is the part of finful Man to bow; when he does, Mercy rejoiceth against Judgment. The Publican in the Parable stands in the proper Posture of a Sinner before his offended Goo, felf-condemned. making no Excuse, owning Punishment is his Defert, looking to nothing but Mercy, he comes making his Confession and humble Suit. If Goo be disposed to forgive, where is fo fit an Object, on whom to fnew Forgivenels? If Goo be fo gracious as to forgive, where is one more disposed to receive Forgiveness? The only Disposition for Forgiveness is the Sense of the Want of it; and the deeper the Sense of our Misery, the better are we disposed for receiving the pardoning Grace of the Golpel. The room was aw

"ALTE E obvious is it, that the "In"experience or Experience of our own Weak"nels, must unfit or fit us for receiving the
"Gospel Supplies of strengthening, sancti"fying Grace." Can we receive this Grace,
when we do not think we need it? are we
not prepared to receive it, when we find we
can do nothing we wish to do, without it?
Can we think we need it, when the Apostasy
of our Nature is not known to us? When it
is are we not ready to accept all the friendly
Aid the Spirit would give us? The Fitness

or Unfitness is therefore in the Experience or Inexperience of the total Corruption of the Heart, its being naturally without all Godliness, pregnant with all Sin, and impotent to recover the one, or destroy the Dominion of the other. Hence on one part; he who is kept in Ignorance of his Apostasy, and consequently discerns nothing of the Nature of true Religion, and of his Insufficiency to perform it, either absolutely denies or flightly acknowledges the Necessity of divine Grace. as his Notions are: but whether he acknowledges or disowns its Necessity, can have no Dependence upon it, nor Disposition of Heart to receive it. He disowns, it may be the Necessity of divine Grace: And he well may, fince his Religion is merely externa thut up in the narrow Compals of Regula rity, Decency, Civility, and Liberality; which the Pride of Reputation can eafily influence him to perform, and the Countenance of the World will bear him out in, Perhaps in Speculation he owns the Necelfity of it: But he does no more than own it. He finds no real Want of it; nor has the least Trust in it. He knows not what he should do with that, which, as a speculative Tenet, he contends is so necessary. As he prays, and as he lives, there is even no manner of need of it; his Attendances on Prayer are no Prayers, his Life is but the Shadow of Religion. He never faw the Necessity PART

Necessary of a new Fleart, a new Nature; fo his Prayers are but customary Services without Design, and his Life the Form of Religion without the Power. Whether orthodox or not in the Point, he has Strength enough of his own, for the scanty Religion he pretends to; and being unacquainted with the Apoltaly of his Nature, continues unfirted for the fanctifying Operations of the

On the other part, the Apostasy of Man's Nature being opened to view, and with it of course the Necessity of a regenerating Change, and progressive Renewal of the Heart, the experienced Soul utterly difclaims all Self fufficiency, yet waits and wiffies for the creating Power of God to effect it. And shall it be withholden, where it is withed and waited for, and the Heart lies open to receive it? When the Sinner is ready, will the Saviour be backward? fhall not the Father of give the holy Spirit to my Voice, and open the Door, I will come in to him, and sup with him, and he with me, " The Promise standeth fure; the main Matter is, Does the Sinner fee his want of and depend on the Promife? Let us but hear God's Voice, and open the Door, he will come. Judge ye, if there can be any other Disposition for partaking of divine Grace.

PART

ranglation in conformation with the paragrams of the para

T has been made sufficiently evident, that Man is an apostate Creature, and that though Gop has provided a Remedy for him in the Gospel,

yet he cannot avail himself of it if he be insensible of his Apostasy. We proceed

therefore to observe, with a last ban the W

Fourtbly, " THAT Pride has an Influence " with fome to keep them ignorant of their "Apostaly, while others are sensible of let. "The latter are the Humble, the former the " Provd, dintended in the Text." For if it be Pride to think of myfelf above what I really am, and Humility to have the Judgment d make of mylelf formed according to she Truth of my Cafe, and if, as that been proved, I am an apostate Greature from Gob; the Condusion is plain, what on any false Shew and Pretence to think myfelf fomething in regard to Gon, while by matfair colouring the Blindness, Guilt, and Impotency of my fallen Condition is hid from me, is intirely to mistake my Case, and to judge of myfelf quite wrong in that inflance, wherein I am peculiarly concerned to judge of myfelf aright. Whereas, if from a clear Conwiction of my being an Apostate, Pahink and judge myfelf fuch, I fee myfelf to be, what in truth I am, and my Judgment of myfelf

myself is in conformity with the Judgment Gop has declared of me.

YET Pride has a strange Power of hiding from us our Apoltaly, by pulling us up with the Conceit of many fair Appearances, infomuch that though we are no other, nor better, than blind, guilty, helples Apostates, we may be easily imposed upon by it to fanly ourselves some great thing in Wisdom, Merit, and Self-sufficiency. Pride has so many fine Things of our own to prefent us, and fuch an Art in setting them off, that it will be difficult for the most humble to guard against them all, and to maintain all that Self-distrust which an apostate Condition so well warrants. Let us confider the lying Pretences of Pride, in this view, with Attention; and, at the same time, place on the other side the Discoveries of the humble in each of the Points produced, for the better Discernment of these opposite Characters. And and if we want he was some said but we de !

I. Let us confider Pride, as " boafting itself of the Sufficiency of Man's Reason. Reason indeed is the noblest Power we have; no wonder therefore, if we are most apt to be proud of it. But Reason is not the great thing it is made to be. Reason is but a naked Faculty of judging concerning fuch things, as are presented from without for Inquiry and Determination; you must furnish it with Materials, and farther than you myfelf

do fo, it cannot exert itself. And besides, Man's reasoning Faculty is not what it was; in itself it is impaired, while also a thousand Prejudices from the Principle of Sin, both keep the Light from it, and divert it in their Favour from judging aright of the spiritual Objects brought before it. Bue Pride will make Reason what it is not; either ascribing to it the Power of discovering divine Truths without any foreign Aid, and shamelesly denying the Obligations which natural Religion, so called, owes to Revelation and Tradition for its whole Foundation: Or prepofteroully subjecting the Wisdom of God to the Reason of Man, depraved as it is, by bringing revealed Truths to its Bar, to be measured by this same Figment of natural Religion; rejecting as abfurd what does not come within Reason's Line, and receiving, what it does receive of Revelation, not upon God's Authority (the fole Foundation of divine Faith in the very Nature of the thing) but because of its falling in with the System of religious Truths before formed in the Mind, and of its ferving perhaps a little to clear up and enlarge it: Or attributing to Reason a Capacity of difcerning spiritual things revealed, without a divine Illumination; a Capacity, which it cannot be proved the reasoning Faculty was possessed of even in the State of Perfection but which if it then hach it intirely doft in the TI.

the fall of Adam . The proud Abusers of Reason in one or other of these ways are, alas! many Abused Reason puts the felfsofficient Infidel, especially if furnished with a Stock of human Learning, upon difelaim ing Revelation, and framing a System of Religion, to his thinking, infinitely more reasonable, folely by the Investigation, as he supposes, of his own intellectual Abilities. By too many others this valuable Gift of Heaven is det upon a Tribunal it does not of itself pretendetog to try the Deglarations: of infinite Wildom and Knowledge; and to renounce as impossible what Reason eannot comprehend, or to thrust out divine Testimony as of little Importance to the Proof of Revelation, leaving Christianity no other Prop than the Wildom of Man. Unlearned Pride also has its Share in the Abuse of Reafon: Thousands, idoubiles of the common Ranks never made fensible of the Blindness of their Minds, and their need to be inwardly taught of God, are reading the Scriptures in a full Dependence on their own Sufficiency to understand them; the natural Consequence of and justo Judgment upon which is, they are defe to form, perhaps, from the Word of Gooddangerous Errors or though they collect from it orthodox Opinions, they coals float in the Heart but have no Powerson aminate the Heart and but which it it thereining misit so double

In will be useful now to cast our Eyes on Humility in this respect. The Word of Gon is her Rule, for the wants one to guide, her; Gop has given her the Scriptures, and the looks no farther . In them the is not curious to comprehend " fecret things, which " belong to Go Dar and is eafily fatisfied with what Gop tells her, because he faith, it. She is too fensible of the weakness of her Head, and the badness of her Heart, to trust to ber own Discernment in searching out the Mind of Gap in the Scriptures and her Prayer is; with David, th Open thou mine Lyes, that I may fee wondrous things out of the Lawis, When in this way the has formed her Judgment upon any Points, the is not impatient of Contradict tion yet will receive nothing but what it is evidently shown to her God fays, neither, will the impose her own Judgment upon others, knowing they must be taught of God, if they learn any thing to the Purpose Hen Bible lies before bers her Eyes are coward Heaven, and the Language of her Heart is, "Liead me in thy Truthsoand, teach me." In thors, Humility is always a Child, knows, nothing but what the is taught, is willing to be taught any thing the ought to know, but having liftened, after and being made asis quainted with the Voice of Jasus, the true Shepherd, will follow name butching Such a mesk and lowly Spirits where the Pride of Reason lieve

Reason is dethroned, and from Experience of its Ignorance, Blindness, and Darkness, the Soul is brought quietly to subject every Thought to the Law of Christ, is not callly attained, is perhaps the most difficult of all the Self-denials a Christian has to atchieve. Happy they, who have made but some progress in it! being initiated in the Spirit of Meekness, Christ begins to reveal himself in them, the Dawn of divine Light appears, their Eyes open, they see in the Persections of Goo, their Sins, the Redemption of Christ, and the Life which is to come, a striking Reality and Importance, which before they were utterly unacquainted with; Prejudices are losing their Weight before the Sun of Righteoufnels ; new Determinations enfue, and Peace is coming to dwell with the Soul. It behoves us all to be more experimentally sensible of the natural Blind ness of our Minds. We have learne this Leffon but in part. Through remaining Pride and Dependence on our own Reason ings, our Day is cloudy, Perplexities frequently exercise our Minds, we see confusenough open to Conviction, gain little from the Light of others, and neither the Directions of Scripture have half their Clearness, nor its Promifes half their Power barnaup 102. Constour Pride as to bouffing ittelf of Man's Mericity and perfunding us to be rolati lieve

Heve the shameful Lie, that we are fomething before Gon Here the whole Success of Pride depends upon its hiding from us our finful Hearts: for our Hearts once laid open. the Cheat is discovered, we find ourselves nothing, and in utter felf-abhorrence we cry out, "God be merciful to me a Sinner." And Pride has a Variety of things to prefent us with, that make a fair shew. These it fets before us in the point of view most for its purpose. We see ourselves in a glaring false Light, our Faults are undiscovered, we appear what we are not, and are led along in a dreadful Ignorance of our real Condition. What a goodly Figure do Civility, Sweetness of Temper, Generosity, Humanity, and Liberality make, when feen through the Glass of Pride? If to these you add Sobriety, Temperance, Chastity, Honesty, with a competent Degree of Regularity in Attendance on religious Ordinances, the Man is ready to fall down in Self-worship, looks with Scorn on the viler part of Mankind, and fays in himfelf, with the deepest Self-approbation, " Goo, I thank thee, that I am " not as other Men are." Mean-time, all the horrible Iniquity of a fenfual, earthly, devilish Heart, lies unnoticed; manifold daily Defects in every thing are unseen, or deemed fully balanced by these fine Appearances of Good; felf-deceiving Comparisons are continually made; and when the Law of God

is considered, the whole Spirituality of it is hid from the Eyes; a falle Humility, that looks on all open Profession as Ostentation. ferves well to cloke the Course of Compliance with the Ways of a finful World; and that most convenient Word buman Frailty. without which the Pride of Man's Righteoufness could not hold up its Head one Hour, perpetually filences the Remonstrances which Conscience makes against this and that evidently finful Action; or, if the Offence passes the Bounds of this Remedy, a little Concern for a Day, and a strong Resolution, shall effectually heal the Wound, and leave the Mind easy, as if nothing were amis. By Arts like thefe, Pride (for that works at the bottom of them all) has kept many in the groffest Ignorance of their Sins, and prefuming upon God's Favour in the Merit of their own Doings; even while with their Mouths. they are confessing Forgiveness of Sin to be their glorious Privilege, are owning themfelves miserable Sinners, and in the most importunate Terms calling upon Gon to bave Mercy upon them. While Pride carries many all this Length, it will not be thought strange, that it prevails with fome to advance a Step farther; having kept them ignorant of their Want of a Saviour, if they are brought to deny his Atonement, to throw down thereby all Christianity from its Foundation, and to render it a mere moral System. THE

THE humble Man cannot be so deceived. He traces the deep-rooted Apostaly of his Nature in the Retrospect of all his Life, and feels its baleful Influence every present Hour. He laments the Lofs of the divine Image, which his Soul has fuffered; and bewails the Power of indwelling Sin mixing itself with and defiling the Purity of every Thought, Word and Work. Self-convinced by incontestible Evidence, he disclaims the Pretence of Merit in his best Services, for he fees they have none; what is good in them. being shamefully short of what the holy Law of God requires, and even that little Good defaced and deformed by abundance of Self and Sin. He can find no one Action of his Life, of which, absolutely considered, he can fay, " Herein God can take Pleasure." He bears upon the Record of his Conscience many Days and Things, in respect of which he can only fay, " It is of the Mercies of the Lord I am not confumed." What he merits, he judges to be Hell; and thinks of Goo's looking upon him in Love, as the fole Effect of infinite, inconceivable Compassion. He is aware of the secret Infinuations of Pride, at every turn whispering Well done to his Heart, disclaims the intruding Lie, and proves it evidently such upon the Testimony of his whole Heart and Life. More might be added, but the Difference is fufficiently difcernible. It were well, if we could

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could make it out with equal clearness in Practice: if from an inwrought, fettled Judgment of our real Sinfulness we had shaken off the Impolitions of Self-opinion, if we abhored the Compliments made us by a flattering Heart, and were unburt by the well-meant Approbations of too fond Admirers. It were well, if the Consciousness of our Vileness were fo continually with us, as to keep us always lowly in our own Eyes, maintaining in us that happy Temper of Spirit, which fubmits to Affliction, receives with Thankfulness the continual Distributions of divine Bounty, and waits with Patience for every heavenly Gift. But,

3. Consider Pride as " vaunting itself of Man's Strength to do Good." Indeed all Conceit of any fuch Strength in Man is utterly inconsistent with the Supposition of the Apostasy of his Nature. For if the Scripture Account of Man's finful Nature before produced be allowed, this Point is decided; Man has not the least Ability of his own to. will or do any thing good; Pride must give up the Cause, and the impotent Creature be brought on his Knees to cry for Power from on High. But Pride is not hafty to make fuch Concessions. It will try every Art, and by concealing or disoroning, or softning the Apostasy of our Nature, will impose upon us more or less, and maintain in us an unseen or avowed Dependence on our own Sufficiency.

ciency. With how much Success these Attempts of Pride are attended, any one will instantly acknowledge who has attained unto fpiritual Discernment. He remembers a Day, when, ignorant of his own Weakness, and of the powerful Interest Sin had within him, he dared to go out in Self-dependence against the Enemies of his Soul. Not that he then thought fo; for he feemed to put his Confidence in the Almighty, and cried earneftly for his Succour; but alas! he was not then come to a due Knowledge of his want of that Succour. He remembers how perpetually therefore he was driven back; how he gained no real Advantage, nothing that even looked like Victory, but what was obtained under the Influence of Pride, though Pride, mimicking Grace, was mistaken for it. Difappointment, however continually repeated, brought him to fuspect there was a Party, stronger than he had been aware of, against him within. His Suspicions grew into Conviction. His Eyes were opened. He saw the Apostasy of his Nature; and then he saw the Vastness of the Work to be done, no less than the Transformation of his whole Heart. He despaired of any Help from himself, and Pride was confounded. He then truly fought unto the Lord, and was delivered. He stands now, while Thousands fall beside him, who are ignorant, as himfelf once was, of their own total Infufficiency, and are trufting to a Strength.

Strength, which they suppose they have of their own, while unmeaningly they ask the Grace of Gop.

Bur you will not find Pride always acting In fo covert a manner, and content merely with impoling upon us. You may observe it pushing on those, whom she keeps blinded in the Conceit of the Sufficiency of their own Powers, avowedly to soften or deny the Apostaly of Man: to foften it to a mere nothing, by helping out Inexperience with false Glosses on Scripture; or to deny it, by ascribing the Propensities to Sin to Custom and Education, disowning the Reality of our being born in it, and fashioning a System of pretended religious Principles, which, as they refult from the Pride of an apostate Nature, will never have any Quarrel with it, or be forward to believe there is any fuch thing. Hence the Pride of Man's Sufficiency triumphs in our Day. Hence so little of vital Christianity. Hence the effential Work of Regeneration, and an inward Change, is either ascribed to a mechanical Operation in Baptism, so that we need look no farther for it, or the Doctrine of it is forgotten, as infignificant, or exploded as enthuliastical. Hence Formality passes for Piety, and Faith in Jesus Christ is become a mere Speculation. Hence outrageous Vice carries its Head aloft, and Licentiousness is a Stranger to Shame. The Ax is not laid to the Root, The

The deep Apostasy of Man is not opened, and Religion is well-nigh dwindled into lifeless Forms, dry Morals, and deistical Inventions. And thus it will be, till the delusive Coverings of Pride being taken away, we see in us that Nature which is apostate from God, and therein the Necessity of our

return, and our Inability to effect it.

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THE Reverse of all this constitutes an effential Branch of the Character of Humility. And what that Reverse is, is too evident to be much infifted on. Were the Delufions of Pride utterly taken away, you would see your real Self, and would renounce the Thought of any Sufficiency in you. The evident Sight of what you are, would shew you indeed what you should be, but would convince you that you could not make yourfelf what you ought to be: you would be fensible, that even the Discovery of what you are, could be ascribed to no Powers of your own. You would be fensible, that the Work lying before you, is utterly impracticable without a divine Affiftance; and would immediately give up all Hope of it in Despair, were not that Help offered you; you would venture upon nothing unsupported by Almighty Grace, and would afcribe all your Conquests to it alone.

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PART III.

the proper Characters of the Proud and the Humble in respect of God. And it is evident, that under the will behave us to weigh with Attention God's invariable Method of dealing with the Proud and the Humble, which is now to be considered under the fifth Proposition.

" WHILE we are infensible of our apo-" stafy, God resists us; when we are sen-" fible of it, he gives us Grace." This is manifefly afferted in the very strong Expressions of the Text. God resistetb the Proud, affilassifas, sets bimself in battle-aray against them. It imports, that he regards them as Persons in Arms against his Government, and that he actually confronts them and appoints them their Allotments merely as Rebels. Giving Grace must be understood in a Sense alike general and extenfive; and consequently must imply the Communication of all divine evangelical Good-will toward fallen Creatures, who have thrown down their Arms, and submitted themselves.

THOSE, who in the Pride of their Hearts are insensible of their apostate State, God regards as Rebels, has no Favour for them

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as fuch. While in their own Account they are some great thing, and fansy they can produce fufficient Proofs their being fo: in Gop's Account they are Rebels, blind, guilty, impotent Apostates; too wife to be taught, too good to be forgiven, too ftrong to be succoured. The Fall made them Rebels, delusive Pride keeps them in Rebellion; and with all the specious Shew they make, God observes they have not submitted, neither returned unto their Allegiance, nor owned their Departure from it. He, the Searcher of Hearts, fees them, fafely wrapt up as they are in their own Conceits, standing out in present actual Rebellion He fees, that they are this Day Usurpers of his Throne in Self-government; arrogant Despoilers of his Glory in the Account and Use they make of his Gifts; Seekers of worldly Honour, or Praise, or Ease, or Interest in the whole Bent of their Spirits, as having all their Prospects of Security and Enjoyment thut up within visible things; hypocritical Diffemblers with bim at least, being without all Truth and Honesty in the Services they pretend to pay him; Lovers of Sin, and Haters of Goo, in the very Bottom of their Hearts remorfelefly infensible to any godly Sorrow for whatever Sin they have committed against his Majesty and Glory; stubbornly difregarding his Judgments threatned? against Sin, or insolently disputing the Justice ferings

of them; untouched by his Patience, difpleased at his providential Distributions. wishing there were no Goo; in reality, living without God in the World: and all this, notwithstanding the Appearances they may many of them have of Religion. In a word, Goo fees them lying in their State of natural Apostasy; in his Account they are actual Rebels in Arms, as fuch he regards and treats them. They remain under the Forfeiture made in Adam of all divine Favour and Bleffings. God is against them. His Wrath is upon them. The Fear of Death galls them. They have not Grace to enjoy any thing they have with true Comfort. Through want of Grace, they turn all their Poffessions into Curses. However they may flourish, they are never really bleffed in their temporal Concerns; and in those that are spiritual, Goo is evidently their Enemy. He leaves them in Blindness! Hardness, and Impenitoncy of Heart; they lie affeep in the Lap of Security; they are torn in pieces by the Rage of ungoverned Passions and Appetites, anxious Covetousnels, desponding Envy, furious Resentment. impatient Ambition, infatiate Inclination; they live to no better purpose, than, by adding Sin unto Sin, to prepare for themfelves accumulated Damnation. Every way the Displeasure of an unreconciled resisting Gon is manifest towards them. Their Offerings

ferings are an Abomination, their Prayers do not enter Heaven, their Liberalities are not accepted. They do these in the Pride of an apostate Heart; wherefore God is against them: they do but "sow the Wind" and reap the Whirlwind. This, and whatever beside is included under the Terms Wrath and Indignation, is comprehended in

Goo's refisting the Proud.

THE Humble are as much, on the other part, Objects of Goo's Compassion and Love. " To this Man will I look, even to him that " is poor and of a contrite Spirit, and trem-" bleth at my Word." Poverty of Spirit isthe Qualification for the Kingdom of Heaven. And no fooner does any one of us, Gon's prodigal Children, come to himfelf, but Mercy comes to meet him. It is not thro' want of Mercy in God, but through our Pride, that any Difference subsists between him and us: do we humble ourselves, he lays aside his Displeasure. Let the whole Scripture bear witness, if there is not Forgiveness with Gop; and a Multitude of Passages in it, if that Forgiveness does not belong to the Humble; Forgiveness, with all: the delightful Bleffings that accompany it. " Gop giveth Grace to the Humble;" evangelical Favour in its whole extent is theirs. To the apostate Sinner that lies in deep Abasement of Spirit, smitten with a Sense of his Guilt, acknowledging his Defert of every

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every Judgment, hopeless in himself and helpless, hardly presuming to ask the Mercy without which he is for ever undone, God giveth Grace; Grace in all its Largeness, comprehending Pardon, Reconciliation, Adoption, Sanctification, Inheritance in the Kingdom of Heaven. There is not a greater Distance between Gop and the Proud, than there is intimate Union between him and the Humble. If Gop be not determined to cast off apostate Man without Remedy. which we are affored he is not; and if yet he cannot receive us continuing obstinate, he will certainly do so when we confess our Sin, and are willing to fubmit. There is Grace provided for fallen Man, which, if it cannot be conferred on some, because they do not believe they want it, it will be granted to those that have found they do. if any Use is to be made of it at all.

This sad Condition of the Proud, and happy Estate of the Humble, may well engage us to enter seriously into the Consideration of this great Point, the Apostasy of our Nature, in a practical Way. And,

"with your natural Apostasy from Goo?"
I will suppose you are; and, for the present, that your unacquaintedness with it
arises either from a Rejection of Scripture
Revelation, or from a Denial that the Scripture represents Man as an apostate Creature,

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or from a careless Neglect of Inquiry whether you are an Apostate or no, because you have no Concern about your Soul. In the last of these Cases, the Ignorance of your apostate State must and will be allowed, on all hands, to be inexcufable. But is there not Reason to suspect somewhat of Carelessness also in the former two? Have the Infidel and Socinian made a diligent, candid and unprejudiced Inquiry? Have they duly weighed Evidences, fairly examined the Scripture, and honeftly made Search into their own Hearts? Their manner is to charge us with Prejudices; we only request, that they may not be influenced by Prejudices and, for the take of indulging certain evil Propensities, which we infift are in their Nature, that they will not industriously fet themselves to prove there are no evil Propensities in their Nature. We wish them well rid of their destructive Errors, on their own Account, and that they may not any! longer stand in the Way of the Salvation of others. We beg nothing but a fair Hearing, not before us, but in their own Minds. We do not defire them to subscribe to our Authority; we defire they will subscribe to no Authority, but Self-conviction, according to the Word of God. All we ask, is a candid Inquiry, and a Guard against hasty Conclusions. We fear such an Inquiry has not been made; and till it be, we have a Right

Right to intreat, and infift, that nothing be vented against the Truth of a Point, wherewith the Honour of God, and the eternal Interests of Mankind, stand so nearly connected.

We cannot but be fensible, that many of those, who decry the Scripture Revelation, or deny that the Scripture represents Man as an apostate Creature, have made no sober Inquiry about the Matter, being manifestly without all Principle: and we suppose, that they, who have made some Inquiry into it, may have been detained from a thorough Search, by a secret Unwillingness to receive a Doctrine so mortifying to Self-sufficiency as this is, and which would lay them under Obligation of restraining their Inclinations.

Supposing we have Principles of Sin naturally in us, the Delire of gratifying them will be natural; and accordingly, when we should fet ourselves to inquire, whether the Principles of Sin are in our Nature or not, the very Defire of gratifying them would not be without its Weight to determine us for the Negative, fince the Acknowledgment of fuch Principles would confequentially be confessing the Obligation of restraining them, and bringing ourselves under the Necessity of declaring War against our whole Nature. Upon the Supposition therefore of our Apostafy, we must needs have a vast Prejudice to struggle against in deciding this point, we muft

must naturally wish we may not find ourselves apostate; and how easily we are persuaded, by the flightest Arguments, to believe what we wish, every one knows. It is evident from hence, that in determining, whether we are apostate Creatures or not, the very Possibility that we may be fo, should be diligently observed, as a Counter-balance to the Influence, which must arise from the Defire of gratifying the Principles of Sin within us, if we are for Without this Cantion we cannot do ourselves Justice in our most important Interests. But whether all this Care has been taken by those, who deny the Apoltaly of Nature, we mult leave themfelves to determine. Without question, the Subject is of fuch Importance, as to challenge Care; and to treat it with Levity, is to trifle with Gop and our Souls. If we are apostate Creatures, there is but one Remedy for us; nor can we gain any thing by a rash Decision that we are not Apostaces, but in the Neglect of the Remedy to perish. If we are Apostates, and there is no Help for us but in the Gospel; for the sake of escaping the Charge of Apoltaly, to jest ourselves out of Belief of the Scripture, or address our Wit to force the Scripture to speak a Language, more favourable to our Pride and Inclinations, and more accommodated to the bad Temper of the Times, and our Ease and Interest in the World, than that nents:

of our being in an apostate State, is but to fall upon the Art of hoodwinking our Eyes, that we may not see ourselves sink into the bottomless Pit.

BESIDE these there may be others, neither thoughtless in Matters of Religion, nor in Speculation Adversaries to the Doctrine of original Sin, who notwithstanding in Practice may be as much Strangers to it as the former. The Persons meant are they, who having been accustomed to a diligent Attendance on external religious Observances and preserved from the groffer Acts of Sin, have stopt there, and looked no farther. Harmless and pious in their Thought of themselves, they have not suspected the Iniquity of an apostate Heart; have made no Account of a Love of Pleasure or of Ease, a Spirit of Ambition or Covetoulnels, Pride or Cenforiousnels, that raged within; and their Complaints on the Score of Imperfection have rifen no higher than a lifeless Spirit, and wandring Heart in Devotions. Here, the Depths of inward Sin being unknown, and the outfide bearing an innocent Appearance, they have lived in a wretched Mistake of their real Condition: never truly and thoroughly convinced of their being guilty before Gon, they have made no other than an unmeaning Use of the Atonement of Christ, and of that Institution, which is defigned to shew it forth, and to feal its Benefits:

nefits: and never finding the Want of a new inward Change, they have but asked the Spirit because they were bid to do so, or for flight and insufficient Purposes, not from any Defire of his Operations to beget and promote in them the new Nature, to mortify and kill every corrupt Affection. What a Pity, that they should have laid out fomuch Time and Pains about their Souls to no better Purpose! that, with so much looking well, they should never yet have engaged in a reasonable and spiritual Religion; and that under so many external Duties the Rottenness of a depraved Heart should have remained unmolested, and in the full Exercife of all its deadly Power, because unsufpected!

adly, I MAY address this matter also to the Humble. All of us have a great deal still to learn of this important Lesson. You may have gone far in Speculation, and may be able to display with Perspicuity the Twinings and Labyrinths of the human Heart; but is your Knowledge of yourself as practical as it is distinct? has it brought you to renounce all Dependence on your own Wisdom, Righteousness, and Strength? Permit me to try you by some obvious Questions and Remarks on each of these Heads.

ARE you sensible as you ought of your natural Blindness, insomuch that you duly subject your reasoning Powers to the divine Teaching Teaching of the Word and Spirit? You may eafily know what Progress you have made this way by submitting to the following Inquiries. Does Go D's Word so perfectly satisfy you, that whatever Declaration you find there absolutely determines Judgment, and leaves you under no remaining Doubt or Sufpicion? If this be your Case, and it holds out in all Circumstances, it is well. But if, notwithstanding the evident Declarations of Scripture, your Mind is still exercised with Reasonings, " How can these Things be?" if you feem as it were defirous of fome other Testimony besides God's Scripture-witness; if what you find there be fo inexplicable to you, that you know not how to come into it, and are helitating to give your Affent; if, for instance, you hick at such an Expression as this, God justifieth the Ungodly, because you fee not how such a thing can possibly be; such Helitations manifestly arise from the Pride of your own Reason. Nor will you think yourself intirely divested of that Pride, if, while you own a necessary Dependence on the Spirit for divine Illumination in the Truths of Scripture, you forget to look for and alk his Aid; can either hear or read the Word of God without Application for his Presence to lighten your Darkness, or in your Addresses to the Throne of Grace, are endeavouring (as you may find to be the Case not unfrequently) to reason yourself into a Belief a Belief of the Promises that are in Christ Jesus, without any immediate Respect to the Light of the Holy Spirit, as if Faith were not the Gist of God, and by the sole Use of your own Powers you could attain such a convincing Discovery of the Gospel-Salvation, as would satisfy the Mind, and give Life to every practical Principle in the

Heart. Again,

ARE you enough fenfible of your Sinfulness and Guilt? Have you learnt to put no manner of Trust in any thing you do? Do you verily judge it all, the very best of it, unworthy of Goo; and that the character of a miterable Sinner is that only which belongs to you? As far as this is the practical Judgment you have formed of yourfelf, you will have no Confidence at any time to come before Gon, or to expect any thing from him, but through and for the fake of the Redeemer; you will be altogether patient in waiting Gon's Leifure to receive his Bounties of Grace and Providence, and however diffressing your present Circumstances may be, you will not cherish one murmuring Thought as if you were made to wait long; you will never think you are hardly dealt with whatever betides you; and fenfible you are " less than the least of all the " Mercies" God bestows upon you, Gratitude will be the Temper of your Spirit, and your Mouth will be filled with Thanksgivings givings and Praises. Deficiency in any of these Points argues a Desect in Humility, and proves that Pride has not suffered us to go to the bottom of our real Guilt and Sin-

tulness. Also,

ARE you practically fensible of your own Weakness, so that you have let go all Dependence on your imaginary Strength? Is it always plain before your Eyes, that left to yourself you must fall under every Temptation? It will follow, that in every Temptation you look up for the Strength of God to support you. And do you judge you can do no good thing unless divine Grace enables you. Why then do you enter upon fo many Duties without taking that Grace with you? You are not sufficient for any thing of yourfelf, it is allowed; and therefore you ought to refer the Praise of every good Thought, Defire, Word, and Deed, to God who is the Author of it. Yet, do you always give back the Glory of all unto Goo? or do you never find yourfelf boafting as if You had done fomewhat? In short, will your constant Attention to all the Means of Grace, your Importunity in the Use of them, and your abiding Diftrust of yourself, witness for you that you have no longer any degree of Confidence in your own Strength?

Is we will measure ourselves rightly, it must be by our Practice, not our Speculations. And in this view I am very sensible

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every humble Man will own he needs to be more humble, more difengaged from the lying Artifices of a proud Nature, and that he is not yet come to the Bottom of his Blindnefs, Guilt, and Impotency. Wherefore,

Lastly, WE should all endeavour to be more humble, that is, more fensible of the Reality and Depth of our fallen State. To our Defect in this we owe our Darkness and Ignorance in Things of eternal Confequence; our importuning Fears hanging heavy on the Soul, lest its Interest in God and the future World be not secure; together with any measure of Victory which rebellious Nature gains over us. The faithful God gives to the Humble the enlightening, comforting, and strengthening Grace of the Gospel; and if we receive it not in all its Fulness, it is only because we are not enough disposed for it by Humility. Let us not think we have no more to do with Humility, as foon as some Change appears upon us. It is this Humility that must be the Foundation of all to the End of Life.

PRIDE will be less and less capable of holding up its Head, as the Circumstances of our fallen State are better known. Let Observation therefore both of the past and present teach us: We may usefully reslect on the Days when our Understandings were held in a dreadful Ignorance of spiritual Things, or in dangerous Errors concerning them; and

may add to the Account our present dimfightedness, that affilted as we are by the Word and Spirit, we fee but " as through a " Glass darkly," and are extremely apt to mistake the Scriptures, confounding the Light which the Spirit throws upon them by our own Reasonings and Imaginations. All our Pains will be well laid out in making larger Discoveries of our Sinfulness, Guilt and Mifery; in tracing back the Footfleps of our apostate Nature to our tenderest Years. and in marking all the Features of it as they have appeared in advancing Life; here its Carnality, here its Worldliness, and here its. devilish Pride, Ambition, Envy, and Resentiment, are manifest; and here its Hatred of God, its Affectation of Independency in a Series of Conduct wherein we pleafed outselves, and slighted the Will of God. How guilty! How undone without Mercy!

LET us consider also whether sinful Nature be not still the same, equally averse to Goo, alike sensual, earthly, and devilish; that we may learn more of our Insufficiency to all Good. We should endeavour to see more distinctly how the Seed of all Sins is this Day wrapt up in our natural Hearts, ready to burst out every moment, and that lest to ourselves we could only lead an animal Life, in the utmost possible Indulgence of our bodily Inclinations, and the most violent Rage of our spiritual Lusts. Researches

fearches of this kind will have the happiest Effect upon the natural Pride of our Hearts to bring it low, and in the Advances of Humility to fit us for Gospel Grace; to enhance the Worth of Jesus in our Estimation of him, and to cause us to regard him as more eminently lovely; to put us more out of love with a Life the Concomitant of which must be a detested finful Nature; and to quicken our Desire of that better State where Sin shall be no more, and where " waking in " God's Likeness we shall be satisfied; " to inspire us with higher Sentiments of Gratitude towards a redeeming God, and with deeper Commiseration of our Fellow-Apostates; and in the united Influence of Gratitude and Pity, to animate us in a Conduct calculated to promote the Glory of God, and the spiritual Welfare of Men. Happy they who thus know themselves in any measure! Most happy such as have gone farthest in Self-knowledge! Neither spare your Pains, nor remit your Diligence in this Search; for he, who " refisteth the Proud, " hath faid, he giveth Grace unto the " Humble." This, my Friends; this humble Path is the Way to Glory.



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FAMILIAR INTRODUCTION

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that are in the World, there is none perhaps so little sought after, and wherein the Learned and Unlearned are so ill-in-structed, as this of Self-knowledge. Yet

structed, as this of Self-knowledge. Yet if Religion be the most important Concern of this Life, because the only way to Happiness in another, the Knowledge of Ourselves, as we are now fallen from a State of Persection, into a direct contrary one of Apostaly from, and Opposition to God, must need deserve our most diligent search

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and inquiry; because, whilst we remain ignorant of that deadly Disease into which our Souls are sunk through the Sin of Adam, we remain also indifferent about those gracious Means which God has provided for our Cure.

THE Delign of what follows is to help those who are willing unto a kind of Key. whereby the various Iniquities that dwell in their Hearts may be opened to them. And fince Men are so little used to observe what piffes within them, and fo exceedingly remiss in considering by what Principles they are guided, not only in the leffer, but also in the more important Parts of their Conduct. the Endeavour of this Treatife will be to discover some of the chief Principles of Sin that lie in our Nature, and to exemplify them by their Effects in familiar Inftances, whereby it may be manifest to every Man's Conscience that such sinful Principles dwell in him.

THE Reader may possibly obtain a better View of the Design before us, if it be just intimated, that by the Fall of Adam we lost that Image of God, or Original Righteousness in our Souls, wherein Man was first created. This in substance consisted of two main Branches, a Disposition to seek all our Happiness in God, that is, in other Words, in the Love of God; and a pure unmixed Spirit of complacential Obedience to his Will.

Will. Both these were totally subverted by the Fall, infomuch that no Traces of the one or the other are to be found in our Nature: But the very Reverse of them has

taken place in their flead.

WHAT that Reverse is, is the Matter to be diffincely confidered and illustrated: And St Paul gives us a Distinction upon which to proceed in doing fo, when he bids us to cleanse ourselves from all Filthiness of the Flesh and Spirit." We will follow therefore the Order of the Apostle, and endeavour to shew in the plainest manner so much of this Filthiness, first, of the Flesh, and, secondly, of the Spirit, as may serve to introduce such as are well-minded into farther Discoveries of themselves by an attentive Use of the Scriptures, particularly of the Law, divinely calculated to give us the Knowledge of all Sin.

PART LESS SHIT

Of the Filthiness of the FLESH. V

X 事意义LESHLY Filthiness is, 1. The in-F ordinate Desire which a Man naturally has of bodily Gratification; 2. The Delight which he takes in any the various Kinds of this Gratification; and, 3. The Love of those Means whereby fuch Gratification may be obtained. CHAP.

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obtain those indulerances which wouldefine,

Fleshly Filthiness is the inordinate Desire which a Man naturally has of bodily Gratification.

YOU may see that this Desire is natural to you by the following Marks.

1. By the general Readiness which you find in you to this Gratification, while there is an Aversion to any thing good. Thus the School-boy or Apprentice, unless restrained by Pride, Fear, or Shame, is always ready at Heart to change his Work for his Play. The Youth growing towards Manhood may easily find that it is a grand Object of his Defire to enjoy to the utmost fuch Gratifications as are more fuited to his time of Life, and that it is a great part of his Endeavour to gain Time and Money for fuch Purposes. The Man of advancing Years has in view to procure fuch Things, as for the present and future may enable him to fay, " Soul, take thine Eafe; eat, drink, " and be merry." " of the training to the bashall

THE fecond Mark is that kind of Uneafiness which you feel when you have been disappointed of such Gratifications as you have been in pursuit of.

The third Mark is, finding your Mind contriving to make Provision for the Flesh, D 2

by laying itself out in Schemes how you may obtain those Indulgences which you desire, and to prevent whatever stands in the way of Enjoyment. These Marks, which all who will search for them may find within themselves, are evident Proofs of a natural Love of bodily Gratification.

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The Filthiness of the Flesh shews itself by the Delight we naturally take in the various Gratifications of the Body.

THESE are, 1. Impurity. 2. Intemperance. 3. Love of Ease. 4. Sloth.
5. Love of Pleasure.

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SECT. I. Of Impurity.

THE groffer Marks hereof, whether private or others, are too well known to need being taken notice of, neither is it indeed at all proper to enter into the Particulars of fo filthy a Subject. But perhaps there are leffer degrees of this carnal Mind, which however unobserved, are Expressions equally certain, though not equally glaring, of an impure Heart. As, 1. An Eye wantonly fixing itself upon, instead of turning from

from inflaming Objects. 2. Any Kind or Measure of looking upon a Woman that implies, or has a Tendency to excite a Lufting after her in the Heart. 2. A Tongue ready to speak corruptly, whether in express Terms, or in fuch, which, as they flew the Heart that utters them to be defiled, so have they no less Tendency to create loofe Imaginations in the Minds of the Hearers. 4. If you can liften to, or even hear any fuch kind of Language with the least secret Satisfaction, and without a hearty Abhorrence, never imagine yourself to be of the Number of those who are pure in Heart. 5. The Familiarities generally in use between the different Sexes, though Custom may have taken from them the Title of indecent, yet to an enlightened Mind are too plain Marks of the natural Impurity of our Hearts. 6. Entertaining with Delight any carnal Thoughts in the Mind.

SECT. II. Of Intemperance.

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THIS includes, 1. Drunkenness, or Excess in Drink. I speak of the Love of it in the Heart, because therein lies the Filthiness of the Flesh in this Instance; wherefore, 1st, If you can deliberately and repeatedly drink to a degree which deprives you of the full Use of your Reason, so that though

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you may be able to walk to your home, yet you find there that you have loft your ordinary Command of yourfelf, (fo as not to be fit for your Bulinels as ufual, and to be incapable to discharge the Duties of the Famis ly and of the Closet with Reverence and Attention) the Love of this Excess has plainly thewn itself to be in you. 2dly, Though you should never drink to excess, yet you may have much Love of Drink in your Heart. Do you delight to be in Company where the Glassis Are you diffatisfied where the Glass is not i Does the Time pass pleasantly, while the Glass is going round? Do you stay the last Minute you possibly can? All this evidences you to be a Liover of Drink, and in Goo's Account a Drunkard, though you thould mever have been once actually drunk in your Life Ably, Supposing you free from the Things already spoken of, yet you may find others which will shew some inordinate love of Drink to be in you, as accustoming yourself after Meals to drink so much beyond the Necessity of Nature, as though it does not in the least affect your Head, yet heats and inflames your Bodyi; of a certain kind of Eagerness and Delight in swallowing down what you drink, or an Impatience till the Glass comes to you, although promptetl thereto by no real, at least by no natural Thirfte gibby, The ordinary Pleas for drinking, as that it is impossible for you to carry V on

on your Business without it, that you could not leave your Company, and the like, are for the most part but so many Coverings under which the Love of Drink would hide it-

felf from your Eyes.

2. INTEMPERANCE includes Excels in Meats, or Gluttony. Whence is it then that while we hear fo many Complaints against the filthy Sin of Drunkenness, we hear nothing in Comparison either preached or spoken against Gluttony as a Sin? Is it because there is not fo much inordinate love of bodily Indulgence in Gluttony as in Drunkenness? Let any Man judge; - to pamper the Body with Delicacies till (unless the Constitution be peculiar) it grow fat and fhine; - to swallow down of every fort of Rarity at the Table, because it is such, till your Face grows inflamed, and you are full almost to Susfocation, to bring yourfelf hereby under a Neceffity or fancied Necessity of drinking large Quantities of ftrong and various Liquors, in order to help you to a Digeftion of the Meats which you have ravenously devoured; to find yourself utterly disabled for Bufiness, become indolent, slothful, and ready to fall affeep through the Abundance you have eaten : - What is worst of all, to be pleased in the midst of such an Entertainment with the Prospect of another which you are invited to; -to be dwelling in your Thoughts D 4 upon

upon the Elegancies and Niceties which you shall again meet with thereat, and to be boasting in the mean time how much you eat; to be devising how you will whet your Stomach for the approaching Abuse of Gon's Creatures; -what is all this but the Love of bodily Indulgence to the utmost? What is it but to do worse than a mere brute Beast? And are there not such Characters? would God there were not. But without question Gluttony is among the first of the raging Sins of this Day. - You will fay the Character does not belong to you, that you are not the Glutton we have been describing. But notwithstanding, you may find within you such Marks of this bodily Indulgence as will fufficiently denote to you that there is a natural Inclination to the same in your Heart, 1. If you cannot without a kind of Uneafinels deny yourself any Nicety which you may fee in the Market, or placed on the Table. 2. If you are apt to eat or drink in a measure confiderably beyond your usual Standard of fuch delicate Meats or Liquors as come feldom in your way. 3. If in any other way you have felt the Workings of Appetite fo as to have discovered the Necessity of attending to Solomon's Advice, " Put a Knife to " thy Throat," Prov. xxiii. 2.

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SECT. III. Love of Ease.

THIS is perhaps the most rooted fleshly Filthiness implanted in the Nature of Man. It oftentimes makes the Delire even of other bodily Indulgences yield unto it. The Lover of Ease may not think them worth the Pains that must be laid out to obtain them. And yet this same Love of Ease may suggest and animate to the greatest Diligence for a Season in a View or Prospect of soon sitting down quiet and (as it is called) enjoying one's felf. Love of Ease urges many to feek Preferment by Steps as painful as difhonourable, with a View that by and by they may have something to supply them with what may be the Food of Indolence, and which they unreasonably call the Conveniencies of Life. A Soldier or Sailor may be enduring Hardships, not simply for the fake of Glory, but also from a secret Desire of laying up fomething that will enable him hereafter to live at his Ease. It will be asked. Where is the harm of defiring fuch Things as are Comforts to us now, and necessary in old Age? None in the World. But fuch a Question has nothing to do with the present Subject. If you ask, What harm is there in desiring these Things for the Sake of Ease and Indulgence, your Question is pertinent and answers itself. For if the Love of Ease alemino y a

be a Sin, the Desire and Pursuit of any thing for the take of gratifying that Love of Ease

must be finful also.

Love of Eafe does not carry with it fuch glaring Marks whereby it may be discovered, nor fuch striking Evidences of its Guilt, as do the other Lufts of the Flesh we have been already describing. For this reason it may fairly be supposed that it has a large and universal Influence. And in fact, are there not very many whose Affluence fets them above the Necessity of Labour, that think they have nothing to do but to bid adieu to Care and Trouble as far as they can, and to fit down and enjoy themselves, and in effect do nothing with any other Delign? Is not fuch a Life the Envy of those who have not fufficiency to live in the same manner, the Supposed Pinnacle of earthly Happiness, and the Object which we see almost every Body reaching after? Those of lower Stations would be treading upon the Heels of the Rich and Great, and aiming after Ease and Indulgence in their fashion. How often does a healthy able Tradesman, finding himfelf rich enough to live without Labour, quit his Shop; and how many plaufible Pleas will this Love of Eale fuggest to satisfy his willing Mind? This Love of Ease makes many deny their Consciences, and not a few forego their Interest; whilst at the same time it gains a Man the Title of Good-nature and Sweetness

Sweetness of Temper, by leading him, for the sake of being easy with those about him, to comply with their Ways, Humours and Inclinations. In a word Love of Ease, as it shews itself by the various Marks before described, so especially may be known by these two grand and sad Essects of it; 1. By a Man's sitting down in a stupid Inactivity; though he sees the Cause of God and of Religion suffering every kind of Disgrace.

2. His giving way to this powerful Love of being quiet, while the Souls and Bodies of Men are calling for his Help on every Side.

- som all Sagre C.T. WIV. Bloth.

Importance? South Las cried,

come, seave it till Night, and then SLOTH is a Backwardness to Action; and has its Influence in Things spiritual as well as temporal. 1. The Influence of natural Sloth may be discerned in spiritual Things. When you would fet yourfelf to spiritual Duties, I mean, to employ your Mind in them, do you never find fomething which would draw you back from such Employment, whence arifes your backwardness to Prayer? When you are engaged in fuch Exercises, is there nothing that weighs down your Spirit, makes you as if you were weary of the facred Work, and fuggelts a feerer Thought, when will this Sermon be ended, this Lesson be finished, this Service be over?

And when indeed fuch Service is over, are you not pleased and satisfied, as if delivered from a Burden? And then, when you would maintain upon your Mind the Views of those spiritual Things which you have just had before you, do not you find a Principle within you, which would rather engage you to fuch Thoughts and Reflections as do not demand a like Exertion of your reasonable Faculties, and are more agreeable to the natural Sloth and Stupidity of the Soul? How many times through mere Indolence have you put off, and delayed engaging in those very Duties which you yourself have seen to be of infinite Importance? Sloth has cried, Leave it till to-morrow, and when the morrow is come, leave it till Night, and then till another Morning, till the Influence of your Views and Impressions being worn away, Sloth has gained its Point, and you find yourself in your old Security. Is it because you know no better that you are no better? or among other Reasons why your Faith and Repentance are at so low an Ebb, is not this one, that Sloth has hindered you from feeking to grow in Grace? And upon the whole, do not you verily judge that had not Sloth prevented your diligent and earnest use of the Grace given you, your Victories over Sin, and your Progress in Holiness, had been incomparably more confiderable than they are at present? Spiritual Sloth appears in the ftrongeft

strongest Light from the Conduct of those whole Hearts remain estranged from Goo. To read the Bible, or any other religious Book, even to fay over Prayers, to be forced to hear religious Instruction, what a Task is this to the natural Man, and how is he like a Bird let loofe from the Cage, when his Talk is ended? Alk the Man of gray Hairs, who is grown old in Ignorance, why he is no better informed in the things that relate to his Salvation, and you will observe, among other Causes, Sloth has been a principal one? Sometimes Bufiness, and sometimes Company, and fometimes the Cares and Troubles of the World, he will tell you, have prevented him from entring into fuch Inquiries; but when neither Troubles nor Cares, neither Company nor Bufiness, have stood in the Way, what then has prevented, but an indolent Slothfulness that likes not fuch Employments? Nay, though you are far from gray-headed, or scarce yet arrived to Manhood, may you not impute the little measure of Knowledge you have to your Slothfulness in feeking it? Indeed so great is the Power of natural Sloth in opposition to all caring for the Soul, that were not the Conscience alarmed by the Terrors of the Lord, no Man upon Earth would lay out the least Pains in caring for it.

2. SLOTH shews itself also in regard to temporal Things. That much Sloth of this kind

kind is in the World cannot be denied, if we will give Credit to the Testimony of the Rich on one fide, and of our own Senses on the other. They who are raifed above the Necessity of Labour and Service may and do reasonably complain of the Slothfulness of those whom narrower Circumstances oblige to fuch meaner Employments; they will tell you that their Servants all think themfelves over-burdened, that there is no engage ing them to do the deaft thing which is not Brickly their Office, and that even what is their Business is often done in a slovenly indolent manner. The daily Labourer and Apprentice, are frequently charged in the like manner. They do not work diligently as they ought, but either through loving their Beds come too late to their Labour, or when they are engaged in it are loitering and remifs, or glad of any thing which will give them the least Handle to leave it for a Seafon. And in truth would they who are neceffitated to earn their Bread by their Labour look well into the matter, they would find these Complaints not to be without Foundation. They would foon discover that there is fomething in their Nature which abhors Labour, fomething which is crying for Indulgence; " Give me Sleep; what a long " Day is here before me to toil in? What an unreasonable Task is imposed upon " me? When will Sunday come, that I may " have 2012

" have Reft?" And fooner or later they would find that nothing but a constant, diligent and persevering Self-denial, can ever master such slothful Tempers. Perhaps it may be imagined that People of higher Stations have no concern with Sloth, as being supposed to be exempted from all Obligation to Labour. But what if a Senator be found totally ignorant of the Constitution of the State, its Connexions and Interests? What if a Divine, whose Office it is from Scripture and from Experience to instruct others for their future Happinels, as well as prefent Direction and Comfort, has all to learn concerning the great Mystery of Godliness? What if a Lawyer or Phyfician find himfelf at a loss on every Case wherein he is confulted, to the Hurt of Mens Properties or Lives? What, in short, if any Man to whom a Truft is committed, be disqualified for it? And in any of these Cases it should be discovered, after a fair Inquiry, that fuch Inability and Infufficiency is greatly to be afcribed to an allowed Aversion to Study and Application, at such Seasons and Places as were peculiarly fer apart for Improvement in their younger Years; and that Indolence after-wards hung like a Clog on the Neck, restraining from all Application farther than mere Shame engaged unto; may we not fairly ask in such a View, Whether Sloth does not appear to be a powerful Principle in

in the Nature of Man; and whether its Influence, considered only in the Cases just mentioned, be not formidable, and even terrible?

Consider now what appears in all Ranks of People, and you will be forced to own that Sloth is natural to Man, and whatever your Station be, if you have not yet discovered that Sloth makes a principal Ingredient in your Nature, you have been very inattentive to your Conduct, and in one way or another are to this Day held in flavery by the Spirit we have been speaking of.

SECT. V. Love of Pleasure.

The second of LOVE of Pleasure is a perverted inordinate Delight which the natural Soul takes in the Creatures, whether Men or Things, and feeking for and refting in them as Happinels. The Sin of this Temper lies in this, that those Comforts which were designed to engage our Hearts with perpetual Gratitude and Thankfulness unto Goo, we incline to put in the Place of God, and to make them Occasions of our withdrawing our Hearts from Him. Love of Pleasure therefore, even in the lowest measure of it, ought not to be difregarded, as a Matter of flight Confequence; and it will become all to confider whether they do not fall under that Character

racter of "Lovers of Pleasure more than

Lovers of Gop."

To say that those who give themselves up to a Life of Vanity, squandering their Time and their Substance upon their Entertainments, and removing, throughout the Year, like Birds of Passage, from one Place of Amusement to another, are Lovers of Pleafure, is to fay what every Body fees and owns; therefore what needs not be infifted upon. But Love of Pleasure may shew itfelf in ways which are not fo glaring, therefore not so much suspected.

THERE is fuch a thing as Humour in the Love of Pleasure, one Man making that his Pleasure which another has no Relish of. Thus the Pleasures of the Young and the Old, and in many respects those of the two Sexes, are very different; nay, a Man of a particular Fancy may make a pleasurable Idol of what no one in the World besides himself sees to be at all agreeable. Where-

fore,
I. Say not in your Heart, I am no Lover of Pleasure, because I find no Delight in those Amusements which most of the World are mad after: I have no Defire after Plays or Balls, or any of the vain Entertainments of Life; it would be my Punishment to spend Hours at Cards, or debauch my Mind in reading the idle Books of the Day; and thence conclude that you are free from this Love · Mintell

of Pleafure. But look well that you are not mistaken; are there no Pleasures besides these? there is certainly a Set of People who find Pleafure in Horse-racing, Cock-fighting, Hunting, or the Fightings of Men or Beafts; the Cruelty of which, Custom would needs cover, and falle Reasonings endeavour to justify. Now though your Heart may find no Delight in any of the former Pleasures, yet it may not be fo indifferent to all thefe latter. Or If your Conflictution and Education have been to very particular, as that neither the one nor the other of them have been the Objects of your special Defire, yes you may have fome Pleafure of your own which will fopply the room of them all. And certainly there are Instances of fuch as have taken as much Pleafure in living just in a certain way, fantering when and where they please, having precisely such and such Companions, reading the News, smoking their Pipe, and going home just at the Moment they will, as others have who are given up to the more genreel, or, as they are called, manly Emertainments that abound among us. You may not think therefore that you have the Love of no Pleasure, because you do not delight in all or many kinds of Pleafure, for the Love of Pleafore often fixes in a Point, centring in some one Amusement in such manner, as feethingly to exclude the Love of all others. Therefore, 2. ENDEA-

2. ENDEAVOUR to discover what that Pleasure is, the Love of which is in your Heart. And for promoting this Discovery, alk yourself the following Questions; Am I alike indifferent to all kinds of Entertainment? or is there not fome one at least, the Denial or Absence of which creates in me a certain Solitariness of Spirit, and indisposes me to enjoy any thing else? Is there no Amusement the Approach of which I reckon upon with peculiar Satisfaction? Is there no pleafurable Gratification that obtrudes itself with Importunity upon my Thoughts, that prefents itself as foon as I awake, or fuggetts itfelf and forzes my Arcention in the unleafonable Hours of Bulinels of Devotion 18 If you discover any Pleafore which has these Properties belonging to it; that is the Pleasure you are a Lover of.

Green four Heart, see if it have not that Degree of Dominion over you as to denominate you such a Lover of Pleasure as is not and cannot be a Lover of Goo. And unquestionably this is your Case if you find these following Things attending you; — If, instead of considering how Goo would have your Time and Circumstances disposed of, you are contriving to bring your Circumstances and Time merely into such Measures as may give you the sullest Enjoyment of your Pleasure. — If the Prospect of your Pleasure.

Pleasure is the great Supporter of your Spirits; if its Arrival is waited for as the Arrival of your Happiness, and if it is as the Shadow of Death to you to be disappointed of it; - If every thing, even the most real and important Duties and Businesses, are made to yield to it; or are loathed as a Burden if you are at any time obliged by them to be kept from it; - Particularly, if while your Heart is ever delighted with your Pleasure and always ready for its Enjoyment, you cannot find Delight in spiritual Exercifes and Things; but your Engagement in them is always with Unwillingness, Diffatisfaction, and Aversion; - And lastly, if in general you are so ingroffed by an Attention to and Love of your Pleasure, that you are utterly regardles in your own Soul of the Glory of God in the World, and unconcerned about the Salvation of your Neighbours; infomuch that give you your Pleafure, you care not whether Religion or Vice have the upper hand, or whether those who live near you, and even they whom you call your Friends, shall spend the approaching Eternity in the glorious Joys of Heaven, or in those most wretched and desolate Regions, the Inhabitants of which are acquainted with the full force of Milery, Horror and Defpair. OF SERVICE OF DEPARTMENT

Ir all or any of these Principles dwell in your Heart, they are the strongest Evidence

C H A P. III.

The natural Delight which we take in bodily Indulgence is manifest also by our Easiness in falling into the Means of bodily Gratistication.

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OR it can be nothing but a Love of fuch Gratification that can engage us to the Practice of fuch Things as are the very Food of that Gratification. Indeed Indulgence of any fleshly, as also spiritual Filthiness, does inflame and increase the Defire thereof in the Heart, fo that the more Impure, Intemperate, given to Ease, Sloth, or Pleasure a Man is, the more will these Filthinesses respectively be confirmed in him. Their Indulgence is the greatest means of their Establishment. Nay, there is fuch a Connection between the whole Body of fleshly Filthinesses, that they severally uphold and give Power to each other. Thus the more any one is under the Influence of Eafe, Sloth, and Love of Pleasure, the more prepared is he for Intemperance and Impurity. While on the other fide, Indulgence of an impure or intemperate Heart mightily composes the Soul into an eafy, indolent, pleasure-loving Frame.

But besides this there are certain other Things which have a direct Tendency to the Gratification of the Filthiness of the Flesh: And which therefore, however far many of them may seem to be from any such Principle in the Heart, yet have all their root in the natural Love of bodily Indulgence. In this View almost every thing about us might be brought under Consideration; for which Reason we must content ourselves with hinting at such only as are Incentives to the several Filthinesses of the Flesh, which we have confined ourselves to.

FIRST as to Impurity. Here it cannot be denied, that giving our Company familiarly to Persons of a debauched Mind; frequenting fuch Entertainments as tend to inflame the carnal Imagination; allowing ourselves to read fuch Books as lead into the Mystery of Intrigue, and so much the rather, if such Accounts of mental and refined Impurity be exhibited under the Shew and Colour of Virtue; going into the Fashions, though thereby you expose to View fuch Parts of your Body as Modesty requires should be covered heating the Blood excessively in mixed Dances between the two Sexes; all these must needs have their rife from a measure of natural Love of Impurity, and also tend to the Graor incemperate bleare might at for nothing

perance, whether Drunkenness or Glustony.

Necessity

And

Necessity requires Places of Accommodation and Refreshment for the more commodious Transaction of Business, and for the Reception of Persons who are at a Distance from their Home. But what an Abuse of this Provision is it when, on the one hand, Taverns and Alehouses are not used through any kind of Necessity, but merely for Indulgence, in nightly Clubs, willingly at-tended by those who love, what they call, merry Company; and when, on the other fide, merely for the fake of good Eating, People refort to Houses which have the Reputation of having Things the first in Seafon, and dreffing them in the most elegant manner; if a Man indulges a cortain Nicety in Eating or Drinking, so that what once was found no fault with is now become impossible to be eaten or drunk, and this bad Tafte is gratified from Day to Day, it is easy to see from what Principle such Delicacy arises, and what it tends to.

ONCE more: What is commonly called entertaining Friends, is for the most part but providing means for Drunkenness or Gluttony, as the Fashion of the Time is. Not many Years ago, the Person who gave the Entertainment, however advanced in Station (as is to this Day the Case of the lower People) thought himself obliged to make his Guests welcome by pouring down their Throats as much Drink as he could force upon them.

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disconcerted;

And in our Day, while the lower People place the Proof of their Hospitality in the same beastly Practice, they who are in higher Life are not backward to set before their Friends whatever tends to promote Gluttony. In which View not only foreign Cooks are provided, but Delicacies unknown to our Forefathers are collected from every Quarter of the World, and exhibited on the same Table. Let any Man judge whether these, from whatever specious Reasonings their Propriety may be pleaded for, are not direct means of exciting the Filthiness we are now

fpeaking of.

THEN, thirdly, as to Love of Eafe. A State of Ease is to fit down in Self-indulgence, without caring for others, farther than they may be needful to promote our Gratification. Now confider; If you are afraid to use yourself what is necessary for your present Occasions, or backward to beflow on others what their Cafe demands, your Heart not inclining to fuch Expences on them or yourfelf, left what you fo confume should any ways interfere with the Plan of Ease which you have before you: If your Children demand Supplies from you for their Education or Preferment, and you are backward to affift them, though you are well able, because thereby that peculiar Method of living in old Age, which had been long counted upon, would be in some fort disconcerted;

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disconcerted; you will scarcely imagine that you are not acting under the Influence of the Love of Ease, and yielding yourself to the very means of its Confirmation. But belides, the Love of Eafe, as it regards your Circumstances and Manner of Living, there was faid above to be an Effect of this Principle engaging your Defire to be at Eafe with all about you; though thereby the greatest Duties you owe to Gon and Man must be violated or neglected. There is no being neuter in the Caufe of CHRIST and of Souls, yet natural love of Ease strongly inclines to fuch a Neutrality, fuggesting to you, either to avoid the Company of fuch, whole Character for Religion would probably bring upon you Trouble or Reproach, as if you were too much disposed to their precise Ways. Or when you are evidently called out to bear your Testimony for the LORD JESUS, prudently to decline, and avoid the Cross or to act on that narrow Plan of caring for yourself, and leaving others to do the same. Now if you yield to fuch Suggestions, as they arise from a Love of Eafe, so they will be found powerful means of building up that felfish Principle in your Heart, sale and double of

roughter, In regard to Sloth. Sin nurses Sin, and the more slothful you are, the more you are like to be so. Among other Reasons this is one, because Sloth will E

put you upon fuch prefent Indulgences as will be the very means of its gaining Strength in you. Should you remain unactive for a Month or a Year, do you think this would make your Ability of uling Exercise greater, or less? When you fancy a Lion in the Way, and turn back thereupon from all the active Duties, whether spiritual or temporal, what do you other than yield yourfelf unto Sloth, to bind you straiter Hand and Foot in its stupifying Chains? But what if, besides this, you should be found in such a Conduct as is the direct way to make you more Indodent than you are at prefent i for Instance, what if you have devised a Method of having lefs Worky and more Time to be idle? What if you are industriously putting upon others all Labour that is painful to the Body? What if you have gained more Time for Sleep; when now, because you labour lefs, I you have less need of Sleep? What if your vmanly Exercifes are dwindled and simere fantering, which deserves rather the Name of Idleness than Exercise? What if you have been contriving that your Horse or your Carriage be fuch as are defs apt to beget - Fatigue? What are you doing by fuch a Conduct, but using the very means that Sloth nwould have you for putting yourfelf more under its Power Provident Internal and anti-

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While you are thus nourishing temporal Sloth it cannot well be, but that those Methods 2000

thods whereby Spiritual Sloth gains Advancement, should be found in your Practice. Pleasure, pretended Business, or the unseafonable Company of an Acquaintance, will probably be allowed to fteal away a part, if not the whole of your Seafons allotted for Devotion. You may take up another Book instead of your Bible, foreign to the present Concerns of your Soul, it may be, a Book of mere Entertainment. Hearkning to Sloth, you may fancy your Soul will thrive as well by flaying at home as by going to Church's and fo spare yourself the Trouble of Drelling or going out in disagreeable Weather. Such as these surely are means whereby spiritual Sloth must gain Strength,

FIFTHLY, As to Love of Pleasure. What was said concerning the means of establishing Sloth, must be observed concerning the Love of Pleasure, namely, That the more we indulge it, the more it grows upon us. But besides this, are there not many who by living in the very means of this Indulgence both plainly shew their Love of it, and give it all Opportunity against them? It is an leasy matter for one to say, — "I see no "harm in Plays, why should I restrain my-"self from an Assembly or Ball, or where is "the Evil in taking an innocent Game at "Cords?" Another may plead, "It is for my Health to follow the Dogs, and mix

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may contend, "My Amufement is really of " no Consequence, it has neither good nor " harm in it, neither does it give Counte-" nance to that reigning Love of Pleasure " that is in the World." But in answer to all these Pleas it may be asked. Are not these Things which you allow yourself in, whether in themselves good or bad, or indifferent, means of keeping up a Love of Pleasure in your Heart? And if fo, do not contend for their Innoceace, but acknowledge the Principle from which they fpring, and the End in which they must needs terminate, the Love of Pleasure and its absolute Dominion in your Heart. You will not be so absurd, it is hoped, as to insift that there is no Sin in the Love of Pleafure, nor question the indisputable Truth of that God who hath faid, " His Servants ye are " to whom ye obey. " You cannot therefore serve God with all your Heart, whilst Pleasure has such a reigning Share therein; they are incompatible, and the Contradiction between this Principle and the Love of Gop, is the ftrongest Proof that there must be Sin in the very Nature of this Love of Pleasure, and that where it rules in the Soul, there can be no room for tafting, relishing and enjoying those real Pleasures, which the Presence of God affords. I beseech you therefore, labour no more to persuade yourfelf that you receive no Damage from those

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innocent Amusements (as perhaps they may some of them be in themselves, or at least as you account them) which you plainly see are effectual means of keeping alive and seeding this destructive Love of Pleasure in your Heart.

PART II.

Of the Filthiness of the Spirit,

K重更为T is very much to be observed, that I although there be the greatest Diftance between carnal and fpiritual Sins, and the former alone may be thought in Propriety of Language to deserve the Name of Filtbinesses, which the latter cannot, but in a figurative Sense; yet the holy Spirit has determined, that the Word Filtbiness is equally applicable to those Sins which are purely spiritual in us, as to those which are bodily : Plainly hereby declaring to us that spiritual Iniquities are in their Nature as defiling, and in the Sight of God as abominable, as are any Filthineffes of the Flesh whatever. We have therefore especial need so be on our guard against them, and this the more, because many of them, through colourable Pretences, will not easily be discovered in us, because few of them are accounted by the World as Sins; Double and

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and because they bear the most rooted Opposition to Goo's Government over us, and to our Happiness in serving Him.

LET us proceed therefore to a particular.
Confideration of these spiritual Filthinesses

THE whole of spiritual Filthiness may polfibly be fummed up fitly enough in this one short Character, A SPIRIT OF INDEPEN-DENCY; because the Iniquities which constitute and contribute to the Support of this Spirit, and which are the necessary Confequences of it, do, I suppose, very nearly take in the whole Body of spiritual Iniquities. We will therefore, Chapter I. Speak of the Spirit of Independency in general; and then, Chapter II. Of those Tempers which are the Caufes and Supports of it. Pennity against Gop. 2. Self-conceit. 2. Creatureconfidence. And in Chapter III. Of those Tempers which are the necessary Confequences of a Spirit of Independency on the one fide, including, r. Love of Money. 2. Love of Honour. 3 Love of human Praise. On the other fide, r. Impatience. 27 Referement. 3. Envy. 4. Malice. opens about natifely its are any Palchine fire

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Of the Spirit of Independency in general.

THAT there is a Spirit of Independency in Man, the flightest View of what is doing in the World cannot but put beyond Doubt.

Boubt. For what is the World of Mankind evidently doing but labouring to be independent one on another, and therewith, while they think not of it, independent on Goo alfoid Every Man naturally wants to be his own Master; as appears, with regard to God by our natural and easy turning away. from all Goo's Commandments, even from our tenderest Years; and from our never being brought back to the Love and Practice of Obedience to his Divine Majesty, but by such awful and alarming Considerations as leave us without all Peace, while we remain in Rebellion; and even then, when we are brought back to our Place of Subjection, we may find enough in us to give us incontestible Proof that we are naturally of a Spirity that fays, " We will not that God should 5 rule over us," But this Spirit of Independency may have shewn itself more plainly by that Opposition which it has raised in you to all human Authority. Was the wife and needful Reftraint of your Parents never troublesome & To be in Subjection to Schoolmafters, or other Mafters, as an Apprentice, was not this your Burden in your younger Days? And was not your Heart beating high after that Liberty, which you forefaw you must by and by have from all these Restraints? How did your Spirit exult within you, when you thought, Now the longwished for Time is come, when I shall live without

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without control? You foon found yourfelf disappointed indeed; controled you were, and must be, but when the Control that you lay under during the Time of your Education, was at an End, and you felt no control from any Authority which Goo had given to others over you; yet perceiving yourfelf checked by the Greatnels, Riches, Reputation, Influence of many about you, you began to strain every Nerve that you might be delivered from those Circumstances of Inferiority, which gave others the Advantage of you, and which, forcing you to a Subjection unto them, bore hard upon your Love of Independency. Hence the whole Body of spiritual Filthiness was set at work. Love of Money made you industrious; Love of Praise made you studious; Love of Preferment made you fawning and compliable: For fome how or other you must be distinguished. In the mean time, impatient because you were not considerable, Malice gave you Pleafure in the Disappointments of others; Jealouly burnt in your Heart against those who were contending with you for the Mastery; and did any of them outstrip you, you felt the Hell of Envy and Hatred kindling in your Breaft. Whatever your Years or Circumstances be, has the Spirit of Independency yet left you? Is there not fomewhat which moves a Wish in you at times after this or that, which would ftill

fill make you more your own Master than you are at present? And does your Tongue at no Time betray such a badness of Heart in you towards Superiors, as you may easily perceive has its Foundation in their preservence to you? This may suffice to give some general Notion of what is meant by a Spirit of Independency. Which in the reckoning up its Particulars will be more plainly illustrated.

C. H. A. P. II.

Of fueb Tempers as support the Spirit of Independency: 1. Enmity against God. 2. Self-conceit. 3. Creature-considence.

SECT. I. Enmity against God.

OUR being averted from God, to feek our Delight and Happiness in fleshly Indulgences, has been already confidered. That Branch of Enmity against God which is now to be handled lies in the utter Hatred and Dislike which our Nature has contracted against Him as our Lord and Governor. This Enmity against God's Government over us, we say, is a principal Ground of our affecting Independency, in being our own Masters. And that there is such a Spirit of Enmity against God's Government natutally within us, is not only plainly afferted by the holy Spirit, but also proved incon-testibly testibly Thanks-

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tettibly by Experience. To this Experience we have appealed already in the foregoing Chapter for the Proof of what is here advanced in general, namely, That we carry in our Nature a total Enmity to the Law of God. But at prefent we must be more particular. Wherefore alk yourfelf, which of all the Things that God has commanded you in his Law, do you find no Opposition to the Performance of in your Heart? Go over the whole Ten Commandments in this View, and then point out one of them, if you can, which in its spiritual Sense and Meaning your Nature does not absolutely abhor. Does your Nature make no Objection to the Demand of the first Commandment, that you should love, fear, trust upon, and ferve nothing but GoD, and as him only, To also with all your Heart? What fays Nature to this? Has it not other Things which it loves and fears to lofe, trufts upon and ferves with all Diligence, and this not only in a Forgetfulness of God, but in Opposition to him? Such are the World in general, and the things which are in the World in parti-cular; as " the Luft of the Flesh, the Lust " of the Eye, and the Pride of Life?"-Have you no Objection to what is required of you in the Second Commandment, being disposed from the very bottom of your Heart, and that continually, to be near to Goo in the spiritual Worthip of Praise, Thanks-

Thanksgiving, and Prayer? Has this been always your Cale? or is it so now with you at all Times? cannot you remember a Day, when being interrupted in your retired Exercises by the coming in of a Friend, or some other thing, which gave a colourable Excuse for your giving over the spiritual Employment which you were engaged in for that Season, you were pleased at Heart for having to fair a Pretence? — Is it con-fiftent with the natural Suggestions of your Heart, to bear upon your Mind, and to express in your Conduct, all that Reverence of God and Things related to him, which he so awfully demands in the Third of his Commandments? Say, O Man, is there not something in that great and terrible Name, THE LORD OUR GOD, which the Nature rifes against with the utmost Deteltation, wishing there were no God, or that the Gon declared in Scripture were not so great and mighty, so just and holy, as he is? Would not thy Nature be pleased, couldit thou be satisfied that He was of so uncon-cerned and easy a Disposition as without conceiving any Indignation against thee to leave thee intirely to thine own Will and Inclination, and to exert his Power in upholding thee for ever in a State of present Gratification and Enjoyment? But fince thop haft no hope that Gop will alter his Nature or his Measures in governing the World, Suidness does

does not thy natural Heart turn from him in Disgust, purposely forget him, and instead of entertaining Sentiments of Reverence and Affection, incline thee to shew all manner of Irreverence towards him in all thy Conversation? - The Fourth Commandment requires you to keep the feventh Day holy; does your Heart naturally exact this of you also? To go no farther than the last Lord's-day, you spent it (according to your own Judgment) either well or ill; if ill, in a Party of Pleasure, Drinking, Business, Indulgence of your own Thoughts, speaking Or, though perhaps to fave Appearances, or to stop the Mouth of Conscience, you might step into the Church during the Hour of Public Worship, will you not acknowledge the Opposition which your Nature bears to the Sanctification of the Sabbath from the Experience of that one Sabbath only? Is it not evident both in the Inattention you were chargeable with whilst engaged in the Public Service, and in your perverse Abuse of the other facred Hours which remained? Or if you think the last Sabbath was spent well, did it not still afford you sufficient Proof of an Enmity in your Nature against that spiritual Work which the LORD requires on his Day? Were your Thoughts all holy and heavenly? were none of your Words trifling and unfuitable? did you maintain fuch a Strictness' Strictness and Severity in all your Conduct as tellified that there lay on your Heart, most deeply engraved there, a Disposition to own defired Load, and to express a lively Hope that glowed in your Breaft for the everlafting Sabbath that remaineth for the People of Goo? Say, was there no Aversion to such a spiritual Frame and Conduct? and did you find nothing in you which would be feducing your Thoughts, and that but with too much Success, from the Views of CHRIST and Glory - Honour your Superiors, be gentle with your loferiors, fays Goo in the Fifth of his Laws. And fo you might, did not Nature teach just the contrary. Through Self-will, which is natural to us all, we most heartily hate Subjection to those who have Authority over us, and yet are no less ready on the other fide to domineer over fuch as are beneath us." Our natural Opposition to God's Law never appears fo ftrongly as in this Commandment, wherein he binds it upon us, as the Proof of our Allegiance to him, to honour those whom he has marked out for Honour by fetting them above us, and to use the Authority he has put into our Hands to his Glory, and not to the Indul-gence of our Will. What? will the natural Heart be faying, "Must I give up my Will " to those who are but Men like myself? " nay, to those many times who have not

one Qualification to recommend them to in my Reverence, being Men every way inferior to myfelf; ignorant, without Reputation in the World, and utterly infufficient for the Management of the Autho-"rity which they claim. The Magistrate, the Minister, and even the Parent under whom I am, are Persons that have no respectable Qualities belonging to them; " and shall I be subject to such?" And so, on the fide, the natural Heart of a Superior will be pleading, " Must I bear with and " forbear, and use all my Authority with Parience and Perseverance for the Good of those who refuse all Subjection, and will be nothing the better for all my Endeavours with them? Such a Servant! I will make him fuffer to the Extremity of the Law. This idle Son of mine shall " know that I am the Mafter; I have tried fair means too long, I must now take the " contrary Courle."

HATH Gop forbidden in the Sixth Commandment all Murder, and every thing tending thereto, requiring all Love to others, even to your Enemies, from the bottom of your Heart? And is not this Law of universal Love naturally your Avention? How naturally do you fall into Anger and Resentment against those who have, or even many times have not injured you! Is not your Heart ready to raise a secret Wish that

Way, and when they indeed are dead, do not you feel a fecret fort of Pleafure forcing itself upon you, which however much you lament and condemn, yet possibly you are hardly able to rid yourself of? are not these Principles of Murder? are they not natural to you? and if they are, what liking can there be in your Nature to this Law of Love?

THE Seventh Commandment condemns all Impurity of Heart as well as Act, requiring the contrary in the most perfect manner. Now, is fuch a Law calculated to fuit your natural Inclinations? Had the framing of this Commandment been left to you, would it have run in this rigid manner; " There se shall be absolutely no Indulgence of this " fort whatfoever, and let thy whole Spirit, Soul and Body, be pure even as Gop is?" Surely this Commandment speaks hard Things to Flesh and Blood; and you must confess, that were Nature to follow its Bent without control, the whole Course of your Defires and Conduct would quickly frew what an Abhorrence you naturally bear to the Puricy which Goo requires.

AND what day you to the Eighth Commandment? Are you naturally and always ready to practife Honesty in every Branch of it? Nature has its Pleas for the highest Degrees of Dishonesty. It Is there any thing

strungalonable in my taking from another what I want, and he does not; especially, when what I take from him he feels not the Loss of and I find to be of the se greatest Convenience to me?" Thus far without question corrupt Nature has pushed the Point, if not in private Cases, yet in those wherein the Public is concerned, as particularly, in that notorious one of making a Traffic of, and purchasing Goods prohibited, and that have not paid their Custom. But farther, God will have no fquandering on thy Lufts, or hoarding up in thy Cheft that which he hath given thee beyond thy own Needs; this in his Judgment belongs to others; and if thou by either means detainest it from them, he holds thee for no better than a Thief. But now does Nature approve of this, and not rather reckon it grievous that we may not frend or dispose of our own otherwise as we will, but must diffribute out of our Abundance to those that need it? Would God again have you faithful in your Dealings, giving your Time, Labour, and Skill, to those that hire them of you, never imposing upon the Ignorance or Necessities of any but doing by all as you would have them do by you; this indeed Gon expects, and you would find no Objection to the Performance of, were you by Nature what you are not, of a Disposition purely spiritual and heavenly, and were you -851.10 not

not what you are, naturally coverous, and

The Charge of God in the Ninth Commandment is, "Thou shalt always bear with ness for the Truth, never against it in any "Case. Be fair in judging of the Condoct of of others, think of it charitably, speak of it tenderly, and be concerned for their Reputation as for thy own, I remit nothing of all this in Consideration of what ever Provocations, neither do I allow thee through Anger, Resentment, Envy, Marice, to speak Evil of thy Neighbour." Consider now, have you been able to bring your Heart and Tongue to a Conformity with this Law? Have you not too often

with this Law? Have you not too often fpoken of others, as that Hell of Iniquity within your Heart has dictated, avenging, exculing, or exalting yourfelf at their Expence? Whence has such an Abuse arisen, but from the Fault of your Nature; and what has it declared but the utter Hatred which that Nature bears against this Law of Kindness?

Does God, to shew thee to thyself to the bottom, condemn every Suggestion of thy sinful Nature in the last of his Commandments, requiring particularly that there be no Desire or Motion in thy Heart after any thing that is thy Neighbour's? And can thy natural Heart love a Law which speaks so peremptorily against every thing which

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ibinclines to, and which declares Wrath and Indignation against both thy Nature itself, and every imagination that proceedeth from its was a system and world? A sharembourn

V Say now, after a Review of what the Law of God fays on the one hand, and what your Nature is on the other, whether you do not naturally hate Gon's Law in every respect; and if his Law, his Government over you! for it is by loving or hating his Law that your Love or Hatred of his Dominion be-Dominion for any other Cause but this one. that you want to be your own Mafter? Every renewed Soul feels the Weight and Burden of this opposing Spirit of Independency, and is ready to cry out before Good with an afflicting Sensibility, " I delight in "thy Law in the inner Man. But I find auother Law in my Members warring against the Law of my Mind, and bringing me into captivity to the Law of Sin that is in which that Meture bears application Manne

and or S. F. C. T. Self-concert

IT is faid, that through Pride the Angels fell from Heaven. And if, as is most probable, that was the Sin which went before their Destruction, it is easy to fee that that Pride must have consisted in their thinking highly of themselves because of those noble Faculties and Powers which God had given

given them, fo that being infentibly drawn away by Self-admiration from the Confideration of their being even nothing in respect of Gon, and from the Thought that what ever they were it was by his Goodness, they were led foolishly to think that they were fit to govern themselves; and the Spirit of Independency took poffession of them. But whatever was the Cafe of fallen Angels, yet most certainly this Self-sufficiency has a deep. Root in the Nature of Man, and gives the main Handle to that Affectation of Selfgovernment which appears in our fallen Nau ture. Self-conceit, Self-opinion, or Self-fufficiency therefore, as it is a Spirit wherein we bear a too fad Refemblance of the Devil, fo alfo is it the most operative of all the Principles that are in our Nature, exerting itself every way and upon all Occasions, and that in all forts of People, however different in Temper and Constitution; forely lamented by those who know Goo and themselves. though utterly denied, because unseen to have any Place in them, by fuch as still remain in piritual Darkness. "What, I felf fufficient b will the latter of these say. Unquestionably, and never the less to because you know it not. But that you may be let into this Myftery, you will hardly deny, r. That if the Opinion you have of the Qualification's of your Mind be such as makes you conftantly follow the Directions of your own Wifdom

dom and Prudence, as if they alone were fufficient to guide you in all matters, there must needs be a Spirit of Self sufficiency in your Nature. The Word of Gop is a certain Rule of Direction The Experience of Men who have attained unto more Years, feen more of the World, and particularly have been employed in that Buliness or Profession wherein you are engaged, must needs afford another Rule of Judgment, not to be despifed. Now not to speak of your neglecting to make the Word of God your Rule, what if you should find that you naturally follow your own Judgment, without feeking that of others. Was there not in the Days of your Youth a Principle in you continually condemning their Management of you, to whom you were in Subjection? I How strange is it, you faid in your Heart, that my Father " will bring me up in this Bufinels, when s another would be fo evidently more to his Advantage and mine ? Then, why must 4 I be follong kept at School to fuffer others of less Sense and Ability than myself to go out into the World before me? Old Men have forgot what they were when young, and will be managing us as if we "were as inactive as themselves. Does not 11 a Man grow to the full Use of his Reason the when he comes to twenty Years of Age, and yet these old Fellows will be giving " their Advice, as if we were still Children? " How mod

How tedious their Counfels to hear, how abfurd to follow? Could I but be left to my own Mind, I would warrant that all " should do well?"-Thus the Youth, naturally puffed up with an Opinion of his own Abilities, thews the ftrongest Inclination to rest upon them. And from hence in a great measure has arisen that secret murmuring againft, or open Opposition to the Determinations of such as have had the Direction of you, to the great Disturbance of the Peace of Families, and to the utter Ruin of numberlefs young Perfons. Is must who is con

And if Youth, without the least external Advantage whereupon to raise Self-conceit, is yet fo given to its own Opinion, with how much less Wonder is it that Men of advanced Years indulge this natural Self-fufficiency of their Hearts? They have feen much, known much, and learned a great deal from Experience, they are now become Oracles in their own Judgment, fit to decide every thing, and in effect undertaking to do fo. Mark me out the Man or Woman not as yet brought low by the Power of the Gofpel, who will not as peremptorily determine in every Cafe as if there was no possibility of their being mistaken. Take notice only if this Peremptoriness does not appear in all Companies. And what but this turns the Coblen into a profound Politician, makes more than half the World acquainted with

the Depths of Physic, or furnishes the most Ignorant in matters of Religion with a Knowledge of all spiritual Things, which superfedes the Necessity of any Instruction? In a word, whence arises all strike of Debate in Matters of a public or private Nature, but from the high Opinion Men have nonceived of their own Judgment? And if it be true that most Men would rather be esteemed Knaves than Fools, it will be the strongest Proof of the Point we are speaking of

Bur, iz! Self fufficiency, which is thus notorioully manifest in the Opinion we naturally have of our own Judgments, from whence the Spirit of Independency draws a confiderable part of its Strength and Support, is evident also in that Confidence which the Possession of Lafe, Health, Streagth, or Bouth, does maintain within us. Whence comes it that when by means of our being edeprived of any of the latter of thefe, the shirft of them appears to be in danger, then we begin to think of some better Support which the full Brijoyment of thefe things left as lentirely without Confideration of. Can this unacquaintedness till then of fuch better Support, be accounted for any other way but from the natural truft and boatting Hof the Heart in fuch bodily Sufficiencies? Thus in a State of Youthfulnels and Health the foul supports itself upon this mistaken Opinion of our bodily Sufficiency. But does the tot

the Case alter with Years? as we advance towards our Threescore and Ten do we find our Considence of Life proportionably shaken, or rather does not the very Custom of living long increase that Sufficiency, infomuch that Man if an gone in Years are often more consident of Life and insensible to Death than any other. Unless there be a Change in the State of the Heart, increase of Days, which in all reason should lessen the Considence of Life, will but consistent.

3. WHATEVER Additions we have to our mental or bodily Powers, las they ferve also to support a Spirit of Independency, fo does the natural Pride of the Heart most readily take hold of them, and boast nidfelf upon them. The Additions intended are such as human Knowledge, Wealth, Honour, Preferment, Aa Vaniery of Influence over others. Knowledge puffeth up. o Whom? you sand me, haturally. Whence otherwise is it that when in Company you find your left more knowing or better informed than others. there is fuch a pleasing Solf-approbation in you de Whence otherwife are the Submiffibhs of others to your Judgment received as the most delightful Satrifices which your Soul favours? The Perfons of those who thus own your Superiority become peculiarly agreeable to you, and if they have any Burspoles of cheir own to ferve upon you, find by this flattering Submiffion the eafiest way into 313W

into your Heart. On the other fide, what leavers your Face with Shame, or stops your Mouth in Silence, when you are conscious of the Insufficiency of your Knowledge in the Point discoursed of? The Pride of your Knowledge makes you swift to speak, where you think you excel in it, but by Silence and affected Modesty, through dropping a word only now and then, you endeavour to conceal your Ignorance of what you would be thought to know. The Truth of this Observation is manifest upon universal Experience, while the thing itself does no less manifestly declare our natural aptness to be proud in Heart upon any supposed Additions of Knowledge.

Does Partie omit to avail itself of your Wealth & The Maxim of the World it, "Money makes the Man." And is not this the Maxim of your natural Heart? certainly it must, otherwise you would find nothing of that Regret which you have found or do because of the Scantiness of your own Gircumstances in comparison of the Abundance of others. Did your Heartingver fwell, when you became possessed of a greater Sum than you had ever before been Mafter of ! Did nota you want! that others might know that you were not fo needy as they supposed you to be? Nay has not the very Defire of being thought more upon a Level, led you often into Expences which were one

were beyond the Reach of your Ability? If it galls you to hear of the greater Wealth of others, and you enviously endeavour to lessen it; if it pleases you to find that you are esteemed a Person of Consideration on this Account, fo that while you will not be fo gross as to own in plain Terms that you are rich, and to boalt of the Multitude of your Poffessions, yet by an artful Denial that you are any thing on this Account, you raile the Opinion of others concerning your Wealth, and contrive to draw from their Mouths fuch Acknowledgments of your Importance as you affect an unwillingness to hear; if you will take the Words of CHRIST in a Sense wherein he never meant them, and you reckon " it more bleffed to give than to rea ceive, a because the one indulges your Pride, and the other hurts it; in such Cases it will not be eafy for you to deny that there is a natural Pride in your Heart ready to take advantage of worldly Wealth, to make you lean upon it unto the Support of the Spirit of Independency.

NATURE will be found to swell the Heart no less upon Honour, Preserment, and a Variety of Influence over others, which were the remaining Additions above mentioned. These naturally give weight to the side of the World in our Hearts. Looking through this Glass we seem to see a better Ground for Independency, and in general by our Fooduct

Conduct to others shew how much Influence these Things have to make us think ourfelves our own Masters, more to slight God, to be wayward with respect to such as are beneath us, and to live more as we lift. Who are most impatient of Contradiction, of Slight, or any thing that has the least Appearance of Neglect? are they not fuch as are most distinguished by Honour, Station, and Influence; infomuch that their Will must be the only Law; and to come near to them with however prudent and leasonable Advice, is like taking a Lion by the Beard? And what? are inferior Persons more tractable through any thing of that Goodness of Heart which, God forgive us, is so much claimed and talked of in this Day, as if the Heart was not desperately wicked? Does not Nature dictate the fame to them also? and would not an Alteration in their Circumstances produce the same Effects?

SECT. III. Creature-confidence.

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WHILE Enmity against God makes us hate Dependence, and Self-conceit puffs us up with an Opinion of our own Sufficiencies as if we could do without him, Creature dependence also lends its hand, and helps to maintain the Scheme of Self-government. The natural Man, as he looks no farther than this present Life, so also does he look no higher than the Creature for all the

the Supplies of it. It will be well, if the very best of us find ourselves delivered from our natural Tendency to fly to the Creature in every Case. It is the Grief of every renewed Man that he cannot put his whole Truft in God, but still finds himself in too great a measure resting on that support which Money, Friends, Health, Strength, relative Connections, and the Helps of Society, do prefent unto him. He would, but he cannot fly to God in every Case, and seek no farther. If he be in Prosperity, he would have God alone to be his Truft, and not his Money; if in Adversity, he would neither see to Creature-refuge, nor feel the least Distrust of Goo's Care. But, alas! the baneful Influence of an apostate Nature abides in him; it is well if he can make his first Applications to Goo; if he can prevailingly rest in him; he will find work enough to oppose Creaturedependence, and to cast his Care upon the LORD. Those who are Strangers to the spiritual War between Grace and Nature, as they are perfect Slaves to the latter, fo do they rest intirely in Creature-comforts and Confidences, and fly to them in every need. Now the Creature being in itself good, and wifely adapted to answer the Purposes of this Life, does indeed, with the Bleffing of God, afford such Supports as our present Circumstances require, and from hence the Nature of Man in its alienation from God commence. fails

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fails not to take Occasion of turning all these Bleffings into abuse, by making them so many Causes of upholding it in its Desire of Independency. See here the real Cause why the Things of the World bear such unreafonable Importance in the Eyes of Men, why they are so clasped to the Heart, as if possessed of them we could not fail of Happiness; why, while Things of infinite Moment are left to be taken up by whoever will, these present Things are so earnestly contended for; why, in short, while such as feek the one thing needful can hardly be allowed the Possession of common Sense or Reason, they who are most expert in the Pursuit and Management of temporal Things are regarded as Men of unquestionable Parts and Abilities. All arifes from the Spirit of Independency, and the fad Miffake that the Things of the World have that in them which is able to maintain it.

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Of such Tempers as are the necessary Consequences of a Spirit of Independency.

HOW the Tempers which we say are the Consequences of a Spirit of Independency are really so, we will suppose to have been sufficiently plain from what has been said already. And therefore without keeping it always in view to set them out as Consequences

fequences of the apostate Spirit, we will rather make it our Business to convince by evident Proofs that they do exist in the Nature of Man.

SECT. I. Love of Money.

" I cannot be independent of Men if I " am poor, and the more I have of the " Wealth of this World, the farther do I " feem to be from needing the Help of GoD. " Money therefore is what I naturally de-" fire." This is a Speech that may well be put in the Mouth of every Man; but the question is, whether you really think so, and for what Reason? That every Man is by Nature covetous and a Lover of Money is not to be disputed, but the Point is, have you found this to be your Case? The Perfon truly enlightened by the Spirit of God certainly knows it has been his, and still is fo in too great a measure; for he finds by Experience, that as he naturally loves the World, fo of course he must love the Things of the World, of which Wealth is among the chief. Being apprized therefore that Covetousness is still a Principle in his Heart, and being made acquainted in some measure with the manifold Sins which dwell there, he is not to be imposed upon as are others by false shews, to think himself free from a Vice which works in the Hearts of all the Children of Men. The natural Man concludes

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cludes there is no Covetoufness in him, because he feels the Distresses of others, and opens his Purse to their Relief; but the experienced Christian knows that the Feelings of an humane and tender Constitution, at least till the Heart be grown utterly hardned in Selfishness, will overcome the Power of natural Covetoulnels, and that the Pride of being thought liberal will engage to very large Distributions, even where the Love of Money has otherwise a strong and prevailing Influence. By Acts like these nevertheless the Eyes of the most Covetous are often blirded, and taking it for granted from fuch scanty Proofs that they of all others are free from the Love of Money, they in many respects shew such a Spirit and Conduct as prove them to be under the Influence of it. What if, to fatisfy your Compassion, or to keep up your Reputation in the World, you give largely to a public Charity, and to add one Instance more to the former, you lay out much in what are called generous Entertainments, but along with all this either your private Charities are nothing, or you foureze without any Mercy all that you can out of the Pockets of such as are dependent upon you; or you cause those who labour under you, by your rigorous Exactions, to gain little more than their Toil for their Pains, will you really judge in your own Conscience that you are not a Lover of Money?

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ney? If we look lower in Life, and observe all their busy Carefulness, does not the same Principle appear to be natural and universal, while it is so manifest that natural Sloth tends to make us all idle, and every other filthiness of the Flesh draws strongly away from Diligence in the World, while also it is but too plain from the rest of their Conduct, that that Activity in worldly Cares, which we see multitudes exerting, cannot arise from a Desire of pleasing God, we must own that such Diligence arises from some Principle or other, and shall hardly help acknowledging that Principle to be

Love of Money.

To come nearer home, and to consider yourself, if you find your Mind entertaining itself with delight in the Prospects of growing Wealth; — if the real or appre-

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hended Disappointments of your worldly Schemes raise a kind of distressing Anxiety in you, which you cannot shake off; — if you find your Mouth stopt, and a peculiar Fear of offending lying upon your Mind, when you are in the Company of those by

whom you have been and hope to be benefited; —if though you are the Man of Wit, or rather apt to expect Indulgence to your

own Humour in your general Conversation, yet you find yourself all Complaisance and

Submission to your Customers; — if you experience a kind of Pleasure in receiving Mo-

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ney and keeping it by you, it may be, delighting yourself at times to pay it a Visit and count it over;— if without religious Necessity you buy and sell on Sundays; if you make the Lord's Day a Day of transacting Business, or paying Visits, that the Time which these things require might not be taken from the Seasons of Labour and Profit;— if before or after Church you will be treating of worldly Affairs, and plead Business for your doing so,— what does any or all this argue but a Love of Money?

SECT. II. Love of Honour.

IT was hinted under the former Head, that Money had fomething valuable in it, because it serves to procure those things by which our present State is maintained. But this Observation does not hold with respect to Honour and human Praise, which derive all their Appearances of Worth or Goodness from the Pride of Mens Hearts, which as it were by a general Confent has determined that there is some real and peculiar Happiness in such Distinctions. This is cerrain that the Defire of Independency, as it urges Men on to feek being above others in Wealth that they may not be controled, but act more at their Pleasure, does stir up within us as strong a Desire after these more imaginary Advantages, as it is at any time found to do after that other which is more real and substantial.

substantial. But to come to the Fact, Pomp and worldly Glory the Heart of Man naturally feeks after. Why are Children almost of the tenderest Age so ready to be pleased with those little Ornaments which they are told make them fine, unless there be a Principle in them delighting in being diftinguished? Foolishly fond Parents, and other Relations, acted by the same Principle, are pleased to see the little ones thus set forth to public Admiration, and while they go on indulging this Temper in the Heart of the Child, not to fay their own, they become Instruments of encouraging a spiritual Wickedness, than which few others will be found more prejudicial and destructive. The Child thus entred upon the Stage of worldly Honour, even before it knows what that means, quickly shews the Affectation of being somebody, fwells to a strange degree when ornamented in its best Clothes, turns short upon a Companion not so finely dreffed, and evidently has learned to look upon the lower Part of the World as a Set of Creatures made to serve those that are in higher Life. Hence the young Mafter or Miss has no Reverence for, but behaves pertly and with forwardness toward the Servants, who are placed over and charged with the Direction of them. Time advancing, and the young Person being admitted to larger Opportunities of appearing in Life, and making some-F 5 thing

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thing more of a Figure, the Love of Honour gains ground, and the Modesty, which until this enlightned Age was thought to be the greatest Ornament of Youth, in a manner altogether dies away. When it is thought proper that young People, short of an Age when Reason and Experience can direct them, are nevertheless admitted into all Companies, allowed to bear their Part in the Pleafures of them, and to declare themselves upon any Subjects that come in the way without reftraint, what can be expected, but what we fee, a Generation coming out to take the Government of the World under the Influence of that Temper whereby they think themselves considerable, and will use every means to make others think of them in the fame Light? It were endless to set about tracing the various Steps which the Love of Honour takes in Persons of Distinction, how the Heart rifes with Advancement, how it is pleased in receiving the Congratulations of Friends and Inferiors, what a Smile the new Accession of Honour sets upon the Countenance, and how furprifingly the great Man condescends to all beneath him. In the mean time the Lady of Quality may find her Spirit exalted in the Thought of her Importance; the gilded Chariot, the Train of Servants, the pompous Equipage, the Way given to her by Persons of high Rank, the Glare of Dress and Jewels, are Circum**ftances**

stances well fuited to draw out the Corruption of a wicked Heart; and she must be more or less than a Woman whose Heart in this Situation lies utterly infensible to Diftinctions which have so much of worldly Honour in them. But why dwell we only on the Great, do not meaner People affect Distinction according to their Rank as much as these? Remark the Gait, the Dress, the Step, in most of the common People you meet in the Streets, especially on Sundays and Holidays, and you will be instantly struck with a Conviction that they all want to be taken for Perlons of some Confequence. Is there any other Necessity, besides this of appearing to be fomebody, which engages Servants and Women of no Fortune to affect following the Fashion, to dress in a manner which almost destroys the Distinction of Stations, and on a hasty View to pass for Gentlewomen? Or can the Wit of Man find out any other Principle but this by which he may give the least rational Account, why the Tradesman's Dress must be in exact conformity to that of his Betters? In short, in this Nation at least, Wealth has made Provision for worldly Honour, and let any Man fay whether the natural Love thereof has not made its full Advantage of this Opportunity? We all are or would be distinguished; perhaps in no Instance do we find Disappointment more distressing than

to be left without all those things which challenge the Notice of others, when we have been making the strongest Efforts to obtain them.

SECT. III. Love of Praise.

IT is not impossible but that some may flop me short here at the very entrance, and ask whether I would have People indifferent about the Character they bear in the World? and if not, why I rank the Love of Praise among the Catalogue of Sins? I answer, Solomon has determined that a good Name " is better than precious Ointment;" and therefore by no means to be despised. But then two things must be considered, ift, That a good Name in Solomon's Sense is confined to that fair Reputation which arises from a pious, humble, heavenly, honest and charitable Temper and Conduct: if Men efteem you for this, you should indeed be aware of being puffed up, but at the same time may very reasonably be thankful that God has enabled you to walk in such a manner as to be no Offence to others, but rather to recommend his good Ways unto them. From whence it will appear, 2dly, That a due Regard to a good Name is a thing widely different from the pursuit of human Praise: they differ in their Principles; to the former we are moved by a Concern for the Glory of Goo, to the latter folely by the Motive

of Pride. They differ in the Means used for obtaining them. He that feeks a good Name never goes out of his Way to obtain it; but he who feeks human Praise is constantly using a Variety of poor Shifts and Artifices for gaining his there of it. They differ in the End; the one intends Goo's Glory, the other his own. They differ in the Use; this employs its Influence in Goo's Service, that is used simply to the purposes of worldly distinction. They differ in their Effetts; the good Name makes the Poffeffor of it fear, filling him with Self-abasement, and exciting Praise to Gop. Whereas the least measure of human Praise obtained puffs up the Mind with its own Sufficiency, and raifes Thoughts which have no other Tendency but to make the Heart more proud and vain than it was before.

Supposing therefore that we shall not be thought to teach an Indisference about the Characters which Men bear in the World, we may go on to speak of the Love of Praise which from what has been said appears to be altogether sinful. As in the Pride of our Hearts we are naturally apt to think of ourselves more highly than we ought, so the same Pride naturally suggests a Desire that others also may think of us above what we are; and this Desire shews itself in such a Variety of Circumstances, that it were to undertake an endless Task to illustrate

illustrate it in all its Particulars. Yet it will be altogether proper to exemplify it under some of its principal Heads. As,

I. You may be one of those who would be praised for their Goodness. Hence that Expectation which you cannot bear should be disappointed, that those who are the Friends of Religion should regard you as one of a truly religious Character. When their Conduct or Expressions do not come up to this concerning you, you find your Heart vexed, and are either condemning them as cenforious, or are fetting yourfelf to make your Cause good before them. It pleases you if at any time it comes to your Ears that those who are noted for Godline's have a favourable Opinion of you, and your Inclination that they may still think better of you may force you into certain Actions, such as converling upon a time with those who have lost their Reputation in the World by gaining the Praise of God, being seen publicly in the Street with a pious Minister, whose godly Zeal has made him offensive to the World, or appearing in such a one's Congregation with those who are universally esteemed Madmen and Enthuliasts. Nevertheless, it is manifest from your general Walk, and Care to keep off Imputations of Singularity and Preciseness, that your love of Praise lies on the fide of the World. Or,

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2. You may be feeking Praise by a bad Character, and affecting to be worse than you are. Is your Company of that fort which is properly licentious, casting off the Fear of Goo, and following without Restraint their own Inclinations? And has it not happened to you that you have found them got considerably before you in the Practice of Impiety, they swore more roundly, they drank more plentifully, they ran into what they call their Pleasures more boldly, they gloried in them with more Impudence, talking of them with what the Prophet calls, " a Whore's Forehead?" You knew you had not attained to their abandoned Pitch, yet you was ashamed to be left behind by them, you would have them think you fuch a one as themselves; you exerted an Endeavour to speak, act, and appear like them. And if you faw that they regarded you as one fit to be ranked in their Number, you felt a pleasing Gratification at your Heart.

3. You may feek Praise by taking all proper Occasions to shew your Wit, if you have any, or by affecting the shew of it, if you have none. When the Laugh of the Company follows what you say, do not you find your Heart enjoying itself with peculiar Delight? thereupon you wait for another Opportunity of bringing in a farther Income of Commendations. Or being with-

out Wit, and yet desirous of the Character, you utter something which you imagine to be very lively, but in the Judgment of the rest it appears to be the Bolt of a Fool. No smile of Approbation ensues, Disappointment strikes you to the Heart; and yet, determined upon Success, the Love of Praise makes you press forward and endeavour to

pals for the Man of Humour.

4. You may be feeking Praise while you defire to be thought well-bred, genteel, and one who knows how to carry yourfelf in all Company. In this View the Fear of speaking or acting with the least Impropriety will lie very near you, at least till you have obtained such Confidence of your Address, that freed from the Apprehension of being corrected for any Indelicacy, you rather think yourself a Pattern of good Breeding. Your Heart, if not your Face, has often been covered with Confusion when your Behaviour among others has in any Instance fallen short of their Politeness. But, O! how that fame Heart has been fet in a Flame of Selfapprobation, if some nicer Point of Ceremony has been referred to your Decision. Was there not always fomething terrible to you in the Words aukward, clumfy, ill-bred; and have you not fled from the Imputation of them with incomparably greater Care, Conftancy, and Diligence, than you have from the Wrath that is to come? That you have

have is past Dispute, for while you have been uling every means for polifhing your Person. and obtaining those Accomplishments which are supposed necessary to Persons well-bred, you have in comparison neglected all those means of obtaining Knowledge, Grace, Qualifications for real Usefulness in this World, and for Happiness in another, which should have been the Employment of your Time, and which God put into your Hands. Can this be denied, when among fuch a Number of fine Gentlemen, we see so few adorned with the Accomplishments of the Gospel? And when Ladies are so continually found to have every thing to recommend them except that one thing, which incomparably outweighs all the rest, and destitute of which all the rest are but so many pestilential Snares

5. You may seek Praises in the Pursuit of human Learning and Science. Learning, so called, is allowed by the Voice of the World to be the Summit of human Excellencies, the Praise of Man therefore follows it, and of course the Heart desires the Reputation or Truth of Learning, that it may obtain that peculiar Praise. Nay, as if the natural Pride of our Hearts did not suggest incitement enough to this Pursuit, every Method of public Honour or Reproach is called in to its Assistance. What can we say of that Emulation so industriously maintained

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tained in Schools, but that it is taking Advantage of one of the very worst Principles in our Nature to produce Diligence and Application to Study, which ought to be, and which every Man who believes the Gospel certainly knows might be, better effected by a deep and abiding Sense of their Duty to God impressed upon the Minds of young Persons? But notwithstanding Emulation has contracted a favourable Character in the Judgment of Men, it will be difficult to make it appear from Scripture to be other than an abhorred Work of the Flesh. Indeed fuch it must needs be, if the Root of it be a Defire of human Praise; and surely it cannot be otherwise accounted of, when there is nothing elfe in View but that each of the Competitors endeavour to be esteemed the most forward, expert and able. What Fuel is here for Pride, and how evidently does it appear to have been abundantly encouraged by this means, when the Perfons who have been thus trained up in the Pursuit of Praise, make their public Appearance in the World, first at the University, and then in the Pulpit or at the Bar? Their grand Object now is human Commendation. Nay let a Man have been educated in a direct contrary way to the Method just now mentioned, yet if he knows any thing of his Heart, he will find that the Defire of Esteem for his Performances -nahi

ances will not eafily be repressed, whenever

he makes a public Appearance.

6. Bur human Learning is not the only kind of Excellence whereby Men feek Praise. The fame Principle is alike active in those who excel in any other way. There is an Emulation in Shops as well as Schools? All defire, if it might be, the Reputation of being the best qualified, and they who are so may perhaps find as many pleafing Congratulations arising from it as the profoundest Scholar does, who is become the Object of the most public Admiration. Nor must we stop even here, the most inlignificant, and even the worst things, are pursued by those who are engaged in them with a Love of Excellence, which is directed by the very fame Principle of Praise. The Player seeks Reputation by the Exquisiteness of his Performance, the Rope-dancer does not think himself inconsiderable, nay the very Boxer who is fuccelsful may value himfelf upon his Skill, and judge that he is intitled to Praife, as much as the General who has gained a Victory. A slout to the authority

THE Love of Esteem acts universally, and will be particularly found to do so in the way of our Profession, for our Excelling in which our Reputation will be peculiarly at stake. Under the Instuence of this, the Soldier or Sailor boasts of his Feats, what he has seen or done; the Mechanic will be recommending

commending himself to your Esteem by setting before you somewhat or other of his Exploits in the way of his Labours; and the Man of gray Hairs will be continually teazing you with an Account of the Wonders which he wrought in the Days of his Youth and Activity. Thus Love of Praise appears to be an universal Distemper, which, for ought we can see, we are likely in whole or in part to carry with us to the Grave.

ONE thing more needs to be observed: which is, that what is commonly called the Fear of Man is no other, for the most part, than the Principle we have now been fpeaking of. In many Cases indeed it cannot be denied that the Fear of Loss, Injury, and confiderable Inconvenience to the Fortune. perhaps of Danger to the Life, does deter powerfully from a Conduct which a Man judges to be right. But for the most part that which binds up Mens Hands and Tongues, and will not fuffer them to act the Part which Conscience calls them to, is the Fear of Reproach, the Fear of lofing the Smiles and Countenance of those who now look pleafingly upon us; the Fear of having a folemn Refervedness put on by a Company as soon as we enter into it; the Fear of having our Conduct called into question by our affembled Acquaintance; the Fear of speaking a Word for Religion, and of acting in Oppofition to what we disapprove in their Behaviour. commending

viour, lest we should bring upon us Banter and Ridicule; the Fear of being pointed at as public Monuments of Folly: All these are Fears indeed, but from whence have any of them their Rise and Power, but from the Love of human Esteem and Praise which is in our Hearts?

SECT. IV. Of Impatience.

IMPATIENCE is the Spirit of Independency disappointed. The natural Will, which is altogether fenfual, earthly, and devilish, waits for its Gratification in every Case, and feels with Sensibility whatever thwarts it. It is only as this perverted Will is reduced to Obedience to the Will of Goo. that there can be any Submission when Afflictions light upon us from him, or any Patience when we are befet with ill Treatment from others. Impatience, properly confidered, is a Dissatisfaction either because we do not attain unto the things we defire, according to the time and measure of our Wish. or because we are, or fear we shall be deprived of the things we are possessed of. Let me lead you into the Examination of yourfelf according to this View. I may take it for granted that you do often, and were you more observant might more frequently, perhaps generally, find your Mind in a State of Uneafiness, void of inward Complacency, apt to be complaining, fretful, murmoring. Fieir. Now

1. From the Want of having your Defires gratified in the Possession of such worldly Things as you have fet your Heart upon to make you happy; you expect that this or that great Friend should do you such a Service, - that such an Addition be made to your Fortune - that such a Piece of Preferment may be conferred upon you, what fuch a Scheme of Pleasure and Self-enjoyment may be effected, - that all things may be more and more brought into Accommodation for your present Happiness. But are these Desires of your Heart at any time filled up? are the things about you adjusted precifely to your Mind? are your Schemes of Pleasure as yet what you would have them? does the Preferment you aim at come when it should? have you that increase of Fortune you are expecting? or does your great Friend make you wait, and leave you in doubt? Here is one fruitful Cause of an impatient, fretful Spirit, o ... 18 19 5128300 10

2. A SECOND Caple of Impatience, is the actual Deprivation of the things we are pofsessed of. We naturally wish for the Continuance of those Comforts wherein we place our present Happiness. But God interposes. He takes away a Wife from a Husband, a Husband from a Wife, a Child from both, perhaps the long-wished for and expected WIN

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Heir, upon whom the Honours and Possesfions of the Family should devolve; or perhaps the only Comfort of a diffressed Widow, who was but larely bereaved of the Partner of her Cares. God takes away your Fortune, that you cannot live with the Reputation, or even Comfort you did; He ftrikes you with Sickness, that you can no more find a Relish in any of the best things of Life; he visits you with a burning Fever, or keeps you in a low and indisposed State of Body, it may be for Months, or Years; or if none of these things befal you, Adversity takes its place over you, he may fuffer your Enemies to have Advantage over you, your Affairs to turn out Ill; your Son or Daughter behaves amis, your Friends betray you, or give you up to your desperate Fortune. You are no longer careffed or received as the Man you once were. Or if even this be not your Case, yet the Disappointment of your Expectations in things of infinitely less Importance may altogether as much excite in you the Spirit of Impatience. Your Friend does not come at all, or not at his Hour, - your Servant is forgetful, perhaps stubborn or insolent,—your Tradesman is not exact in bringing home your Clothes at the time appointed, so that you cannot make the handlome Figure you would, -you have trufted another with a Secret, he has divulged it, - this Person does not treat you vecn.

with the Respect you think he ought, — that passes a Jest upon you with too much Freedom, — in short, the Weather is not to your Mind,—you are suffocated with the Smoke of your Chimney, —the Wind shakes your Windows that you cannot Sleep, — Disappointments of any size or fort are sufficient

Causes of Impatience.

3. THE third Cause of Impatience is the Fear of being deprived of those worldly Comforts we are possessed of. Does Gon but seem to strike at any of those things which are dear unto us, what a Tide of Impatience instantly overflows our Soul! Have you made Idols of your Children, and are you likely to be deprived of them, and what do you then feel? For instance, you have entred one of them into the Service of his Country by Sea or Land, - he is fent into actual Employment, - are your Fears then preferved within due Bounds? - can you leave him in the Hand of Gop with quietness? __ or is not every body about you a Witness of the strange Impatience of your Spirit? You will talk of nothing elfe yourfelf, yet no one must barely mention his Name to you, - in your peevish Fit you fly from the Conversation of the World, and your proper Buliness; - you are angry and fretful with every one about you, -nothing is done as it ought, and nobody, you cry, enters into your Griefs. Much like this may

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may be observed concerning the Children of this World when Sickness threatens, though in the most distant manner, to remove them out of it; all immediately is Confusion within, and Hurry without; Physicians and other Attendants shall need have Patience, for a Recovery is expected, and in a manner demanded, and that without delay. Neither is there any Thought that these Persons are not in the Place of Gop. You have a Ship at Sea, and have some Apprehension of its being loft or taken by the Enemy, - you have laid in a Stock of Goods, and there is Fear the Price will fall, - you have lent a Sum of Money, and question the Security, -you are poffessed of some Place, and know not whether another Person of more Interest will not supplant you, - you are in an easy Business, but some one in the same Employment feems to threaten breaking in upon you, -you live much at Quiet at present, but there is appearance that fuch a troublesome Person may become your Neighbour, — such a great Person may settle near you, and make you dependent, - fuch a vexatious Person may be raising Law-Suits against you, - is it not natural to you to feel a fensible Diffatisfaction, Difpleafure and Regret upon any of these Occasions? and do you find, if you are not possessed of the Meekness of CHRIST, that any thing will remove that Regret.

gret, but the Removal of that which gave

Occasion to it? THESE perhaps are the principal Causes of Impatience. And while we have been mentioning them, does not your Conscience testify against you, and prompt to these Confessions? " How Impatient have I been? how reftlefsly importunate have been my " Defires after the things of this present " Life? what Bitterness have I not felt when " they have been taken from me? nay, the very Apprehension of losing them has " filled me with Anxiety and Diffress. All " that have ever known me must needs have " known the Impatience of my Spirit. My Family cannot but witness against me, " while they have feen me do, and heard " me say so many perverse things. They " recken me kind indeed, but the Reason they affign for it is, that although I am " hasty, it is soon over. But I observe, " Impatience has been working in many "Instances which they see not, restrained " within my own Breaft, it has escaped " their Observation; but I know it, and see " it. Could I collect all the Impatience " which has rifen up within me in the Days of Childhood, of Youth, of Manhood, or " advanced Years, upon the various Temp-" tations which in these divers Seasons have a called it forth, the multitude of it would

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" feem to great that it would hardly be " thought possible any other Sin could find " a Place in the Heart."

SECT. V. Resentment.

THE Spirit of Independency cannot above all things endure to have others affume a Superiority; and therefore when they either do fo, or but appear to do fo, the Heart which is not under the Discipline of divine Grace rifes up to refentment. We hear much of Affronts and Injuries of greater or less Importance; and while a multitude of Persons have the same Object in pursuit, much real Injury and Infolence will be in the World, through the interfering of the Schemes of fo many Persons. In the mean time it must be equally allowed on the other fide, that while the Heart has learnt nothing of Submission and Dependence, there will be found in it a Principle of Jealoufy too apt to take Affronts which were never defigned; either way therefore Refentment is kindled. And this you may readily find in yourself, if you will use but a little Diligence in remarking the Motions of your own Mind upon fuch Occasions.

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FIRST, As to real Injuries. Such every Man has received, and must expect to do while he lives in a wicked World. You are injured in your Fortune either more notoriously and sensibly by the Artifice, Oppresfion

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flon on undermining of another, who takes Advantage of the lowners or peculiarity of your Circumstances, or your love of Peace and Quietness: or the lesser Knaveries of those who are about you, may more frequently be injurious to your Pocket. Your Tradelmen in general deal with you rather sharply and cunningly than honeftly, impoling upon your Simplicity, taking Advantages of your Ignorance, and uling that kind of tricking, which, though highly iniquitous, is stamped by Custom with a mark of Approbation. You are injured in your Character; Reports utterly falle, and those many times to the leffening, for the prefent at leaft, your Reputation in the World, are wickedly raifed, and univerfally propagated concerning you. You are attacked in the most private parts of your Character, and those most horrid Sins are laid to your Charge, which, from the Nature of them, you have it the least in your Power to clear yourself from the Imputation of. Your good Management is called Covetoufness; your Liberality has no better a Title given to it than Oftentation; your Zeal is accounted Forwardness; your Prudence Cowardise and worldly Fear; your particular Failures, though guarded against with the greatest Watchfulness, are observed, and represented as constituting your Character. You are artfully fet forth as insufficient in your Profeffion.

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fession, or dishonest in your Dealings; and every past Misconduct, however long ago committed and forfaken, is now most exactly kept in remembrance, as that whereby Men ought to form their Judgment of you. If you appear in the Cause of Religion, you may expect to be spoken of as weak, filly, and a Man of no Parts or Judgment. And if you exert yourfelf in the Caufe of the World, you will find your Reputation struck at as far as the Interests of others may make it necessary. You are injured in your Person. You are treated with Rudeness, and Infolence, and Inhumanity. Neither the Language that becomes a Man or a Christan is used towards you. Advantage is taken of the lowners of your Circumstances, perhaps of the Weakness of your Body, to deal with you fcornfully and infultingly; nay, perhaps things may not stop here, Blows may follow, and you may receive that damage, which though it should not prove destructive to your Life, yet may be exceedingly hurtful and inconvenient to you for a longer or a shorter time, even so far as that the Marks of your Wrong may go down with you to the Grave.

THERE is no Delign of collecting all the real Injuries that are done under the Sun. neither does our Subject require it, it being fufficient to our purpose barely to suggest such as may easily lead a thoughtful Mind

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into farther Discoveries of those Wrongs which are the fruitful Causes of Resentment But if there be no making a Calculation of real Wrongs, much less will there be so of imaginary ones. Pride is so apt to interpret things amis, and Self-love so ready to take fire upon that Mif-representation, that he must be a prudent Man indeed who can always keep clear of being thought to give Affronts or do Injuries. Step into the polite World, I suppose Affronts will be found there as frequently as People of Fashion are affembled together. . Such an one would " not take any notice of me, and I am fure " it was done with Delign - I looked pur-" posely at such a Lady, expecting that as it was her Place, she would make me the " first Compliment, but I plainly saw she " industriously turned upon me - When I " paid my Respects to such another, they " were returned with a proud Coldness and "Sevident Difdain - A Person who was my 4 Inferior had Forwardness enough to thrust before me, and a haughty Tradelman's " Wife had the Confidence to place herfelf " near me, in order to shew that her Hus-" band was able to fet her off in a richer " manner than Lord --- could me."

Go down a little lower and see the Affronts that are taken by Persons of less Consideration. "I cannot imagine why the "Ladies of this Place have taken so little "notice

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of notice of me fince I came to fettle among " them, most of them do not visit me, and " fome of those that do are very backward " in acknowledging my return of their " Compliments. I cannot but have ob-" ferved that after Church the common " Civilities of the Time and Place are paid to others before me. And when I am at a Ball or at an Affembly, Gentlemen " pass me by and take a Partner that is not my equal. I have taken notice that when " in Company I have purposely dropt my " Fan, they who have been ready enough " to pick up another Lady's have not shewn the same Attention towards me. it be without Delign of affronting me, "that I was placed, as I was, at fuch a Dinoner, and that certain Ladies were taken or notice of before me?"

Women of the lowest Rank can make Affronts out of nothing. "It is like such a one's Manners to buy what I have been offering for in the Market, when she knows my Master is so much bester than hers — My Mistress does not look upon me nor speak to me as she used to do, and I am sure that impudent Hussy has been making Stories against me; she has her own Ends in it, and wants to get such an one in my Place—To see the Boldness of that young Thing, she came up to talk to me, and put on all her Airs, that I G 4

" might be fure to take notice how much finer her Cap, Gown, and Ruffles were than mine."

But to infift no longer on the imaginary Causes of Affront in the one Sex; the other Sex, which easily sees and heartily laughs at the Absurdity that appears in all these Cases, yet with all their boasted Wit and Wildom can as readily find out Affronts that have no Grounds. - Does a Favour asked, and not granted, however reasonable the Cause of the Resulal, raise no Resentment? Where Men are Competitors, are there no causeless Suspicions, which lay a Foundation of Disgust one against the other? What is that mighty Affront which provokes Men to call forth each other to make Satisfaction with their Lives? Is it any thing equal to the mad kind of Justice required? Is it for the most part any thing at all? Private Duellings bear a strong Resemblance to public Wars, the Conclusions of which frequently shew that the Injuries which gave Occasion to them, lay more in Imagination than in Reality. Children are feen to fall out at their Play upon little or no Provocation, and when you fee Men boxing each other with the utmost Rage and Bitterness, as if willing to tear each other in pieces, the important Occasion is for the most part like what gave rife to the Contention of the former, or a paltry Sum of Money. You are not 21/200

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not upon the same footing of Intimacy with fuch a particular Person as you was formerly, and the Reason that you assign for it is, that he has used you ill; but are you sure that cool Judgment, uncorrupted by Pride, Interest, and Passion, has made you determine concerning him in this manner? Perhaps you have been urging some public Scheme, the Advantages of which he did not fee with your Eyes, and therefore did not so heartily join you as you expected; perhaps you wanted to have the lead in your District or Parish, and he did not seem so readily to submit? perhaps you were pushing a Point at an Election, and though he was your Friend, he did not, because he could not, with a good Conscience, enter with you into your Meafures of gaining it.

Bur we will go no farther into the Caufes of Refentment, whether real or imaginary; whether the one or the other, the Effect is the same. You feel your Heart displeased, and an Indignation rifes up within you, which, unless restrained by the Power of Goo, engages you to take Revenge after your own manner; that is, either to entertain a Hatred in your Heart, which you keep there, and feed upon as the Satisfaction you take for the Injury received; or you may run about complaining to every body you meet: of the Wrong done you; or the Malignity of your Heart and the Heat of your Rage G 5 Theic

may force you upon more violent Measures; but which ever way your Constitution leads you, when you are affected with a Sense of Injury, you may evidently see that a Spirit of Resentment naturally dwells in you.

SECT. VI. Envy.

CREATURES who are fet up for Independency on Goo must have formething elfe to depend upon, which, in fuch a Condition of Mind, can be nothing else but the World and the things of it. What these are we have particularly enumerated, and we may observe the whole Body of Mankind running in one Race after them, their Faces univerfally fet toward the World, and their Vigour exerted in the one Pursuit of its Happiness. Yet while they are all running the fame Race, and all the fame Way, they may be observed not to be jumbled together in one confused Mass, but to run in separate Parties, as it were, according to the divers Methods which are in the World of pursuing and obtaining the Things which all aim at. The Profession of Divinity, Law or Physic, the Bufiness of the State, the Government of the Commonwealth, the Class of more reputable Tradesmen, and that of fuch as are not less to be valued, though they be of meaner Occupation, are but for many different Parties, who in their feveral Stations are purfuing Worlder Twings. Thefe

These can satisfy none of them, let them be obtained in whatfoever measure; but that is not the Point before us. Such as they are, they cannot be obtained by all, for what one possesses cannot be at the Disposal of another; hence arifes the most fruitful Cause of Envy. "You are possessed of that which I cannot be without, confiftently with my present " Happinels." And here is the Ground of that general Envy which may be found lying upon the Heart, when we observe how some are possessed of those Pleasures, Riches and Honours, which we defire as much as they, but are not permitted the Enjoyment, of. In this View the very lowest Person conceives an Envy at the highest; but it is not among the most distant Classes that Envy rages, because the Cobler does not expect to be a Prime-Minister, and therefore is not apt to envy him that is. The Competition for worldly Things lies between those who are pursuing them in the same Professions and Employments, and therefore the princ pat Actings of Envy will be found to arife toward fuch who are engaged in your own way. If you are a Divine, you may applaud the Merit, and rejoice in the Success of a Lawyer, Physician or Merchant; but can you in a like cordial manner hear and speak of the Abilities, Talents, Oratory, and Elocution, Learning and general Efteem of a brother Clergyman, who is your Competi-10 TOT

tor for Preferment? Does it not go to your Heart when you hear that he has gained particular Favour with fuch great Perfonages who are also your Friends? The Thought of his being taken out of your way is it not pleafing to you? And though you deteft giving Entertainment to a Wish of his Death, yet if you should hear of his being Sick," would it not suggest to your Mind a certain Satisfaction in the Prospect that it might be fo? The best Men who have engaged in the Service of CHRIST, not for filthy Lucrefake, but for the Love of their Master, and of the Souls committed to their Care, have felt and forely lamented the Rilings of Envy against more able, more successful, and more pious Ministers than themselves. While perhaps very confiderable Indulgences of the fame Spirit may not have been taken notice of or opposed by some of their Brethren. What has been faid of Ministers is precifely the Cafe in all other Professions, allowance being made for difference of Circumstances. Can a Man who is pushing his Fortune at the Bar, find that his Rival is esteemed the more able of the two, both the better Lawyer and Speaker, without feeling any Emotions of this Envy? When a Phylician hears the Voice of the Public giving it for another before him, and by the Influence thereof not only the Honour but the Profits running that way, is there no fecret Difgust, 10

or would not hearing that he had made fome capital Blunder which would greatly hurt him in the Opinion of the World, be received with a peculiar fort of Satisfaction? The Artist of whatever degree, whether employed in a more philosophical and ingenious, or in a way rather mechanical, finds that those who are engaged with him in the fame Pursuit are regarded by him with a kind of Jealoufy; if he furpaffes them, he boalts; if they excel, his Countenance falls. Every one would be thought excellent in his way, and feels the Difappointment of being left behind. There is doubtless as much Envy at the Dancings or Wreftlings of Country People, among those who engage in a Cricket-Match, play a Fiddle at a Fair. (not to mention among this low Class the Performers in Music, who give so much Enterrainment to the Public at an Opera or Oratorio) among fuch as ply the Oar, fit on a Coach-box, handle the Flail, or even drive the Plough, as can be found among those, whose Envy is excited by some more important Considerations.

Take some Mark whereby you may know Envy when it is working in you, and then we will have done with the Subject. The natural Food of Envy is the Excellence and Eminence of others beyond our own; the natural Relief of it therefore can be no other than their being brought down to our level.

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For which Reafons the Marks of Envy may be comprised in these two Particulars First If the greater Diffinction, Success, Qualifications and Abilities of another gall your Mind, raising a Disgust within you against him, fo that when you fee him, or even hear his name mentioned, or especially are in his Company, you find a fecret working in your Heart against him; if you cannot but regard him as an Adverfary that flands in your way, and this arises merely from the Superiority of that other, the Cafe is unquestionably Envy. And for the same Reafon, Secondly, If when you fpeak of the Perfon who fo excels you, the Difgust of your Heart will needs be biaffing you to do it in a lessening manners if when you hear others speaking to his Detriment, it brings a kind of Refreshment to your Soul; if the Thought of his being taken out of the way be agreeable, and his actual Removal be that which alone makes you easy, it will be a like certain Mark of the same Spirit mol 9 ad aviab

SECT. VII. Malice.

THE Spirit of Independency stops not in the Sin of Envy, it proceeds to produce the more devilish Sin of Malice also, begeting a kind of Pleasure in the Mind (horrible to think of!) from the Sinfulness, and many times from the Missfortunes of others! Creatures affecting Independency, giving them-

felves up to it, and in Confequence living: after the Course of the World, would needs have an univerfal Countenance on their fide. from whence Examples of Godliness are a piercing Vexation to them, partly through the Fear of God's Judgments which can never be shaken off, and partly from the Check hereby given to their own Scheme. and Plan. It must therefore be the Character of an independent Spirit to rejoice in Iniquity. The Misfortunes of others also may ftir up fomething of this malicious Spirit in Cases where the worldly Pursuits of many. interfered because the Success of one depending in a great measure upon the Disappointof another, fuch Disappointment very naturally raises Satisfaction in the Soul. But of this fort of Malice we shall say no more. having fufficiently fpoken to it under the former Head of Envy. The Matter before us now is to confider Malice as it rejoices in Iniquity. To rejoice in Iniquity is a Character so devilish, so vile in the Eyes of the World, and which we judge would make a Man so rejected by all his Neighbours, that it will not be an easy matter to persuade any that this Character belongs to them in the least degree. It is not my Buliness to judge you, fuffer me however to request you that you will judge yourfelf, taking thefe few Hints to help you in doing for If you are not only indifferent about the Wickedness suppose that

that is in the World, but in many Cases can collect matter of Mirth and Entertainment from it, if you can not only fit by and fee Sin committed without endeavouring to prevent it, but also can take a Pleasure in helping it forward, and even provoking others into it by Inticement, Influence, or Deceit. -If, as foon as a Symptom of Goodness appears upon any of your Companions, you address yourself, perhaps with no small meafure of Diligence to divert them from it, calling up all the Arguments which the Glory and the Banter of the World fo plentifully furnish for the Purpole, and finding your Mind return to its reft when you can engage them " to return to their Vomit,"what will you think of this, will you not begin to suspect that there is within you something of that Spirit which " rejoiceth in Ini-" quity ?" But farther, suppose you should find your Heart peculiarly pleased upon being informed, that the most of those who pretend to live after the Scriptures, and not after the way of the World, are but Pretenders, false Hypocrites, groß Dissemblers, who, with all their shew of Religion, are found to be the most knavish and abandoned People that tread the Earth? Suppose you should hear that some good. Work of Religion which was begun in such a Place was dwindled and come to nothing, and the Tidings were pleasing and agreeable to you h that Suppose Suppose you should observe your Mind inclined to attend to, and ready to receive the Impressions to the Detriment of their Character who are effected religious and godly; not being able to prevail on yourfelf to think favourably and to hope the best of them, but finding yourself constrained as it were by a fecret force to take every thing by the wrong Handle; what would you fay to all this, would it leave you without all suspicion of " rejoicing in Iniquity?" Once more, what is the greater part of ordinary Conversation; but the most fruitful and shocking Proof of Malice, when the Characters of others are canvaffed without Mercy, Stories to their Prejudice reported without need, and heard and received with general Satisfaction; when Hearfay is taken for Evidence, every Circumstance is interpreted perversely, and the Lash of Tongues falls heavily upon the Person who is the Subject of the Conversation; when with a like Eagerness the Talk of the Company goes on from him to another, and from that other to a third, treating the one and the other as they did the first; when this is done without any external Caufe, and there is neither Jealousy nor Resentment to give occasion to it, from what Principle can fuch Conversation arise but that of mere Malice? If we did not take Pleasure in Iniquity, we could not take Pleafure in hearing the Faults of others, much less in aggravating ing and making them worse than they are; and now, shall I need ask how your Spirit and Conduct have been at all times, when you have fallen into Company indulging fuch kind of Conversation? and de uned son

Bur however unwilling those who know not themselves may be to own the Charge of Matice as belonging to our Nature, they who do know themselves, know afforedly that it is a Principle born and bred with them. They observed its various Workings in Days past, and even now particular Occasions are not wanting wherein they feel its Suggestions. They find that still they are not Angels but Men, fallen Men ftill, who have not recovered the perfect. Image of God in which they were created, who "bear about with "them the Law of Sin in their Members," fending up into their Hearts Imaginations of a most hellish Form, convincing them that the old Man though crucified is not dead, and engaging them to observe that to this very Flour they carry in their Nature the counterpart of those Iniquities which consti tute the Character of the Devitation and bus

this is done wishout my external Cause, and there is againer I salouly not Releatment to Siy occasion to from wings l'rinciple can such Convertation and but that of mere Malice? If we did net leafure in Iniquity, we could not take reasure in bearing the Faults of others, much left to aggraver 201

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SELF-EXAMINATION;

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Better Knowing our own Hearts.

②重賞 HAT you may be enabled the better to know your own de-ceitful Heart, and, if you are feriously disposed, have some Helps to discover when the Spirit of Corruption prevails over the Spirit of Holine's in you, in any Instance, I will recommend to you a very careful Watchfulness over your Heart in the following Particulars. Only take notice beforehand, that it is not the baving fuch Marks of Corruption upon you, but the not lamenting and striving against them, which proves you under the Dominion of corrupt Nature; as, on the other fide, there can be no furer Mark of a finful or natural State, than that the Corruptions of the Heart are not contended against;

140 Helps to Self-Examination; or,

against; but Men are intirely guided by them and live in all they do under their Influence.

And, now having proposed to give you some Helps for the better discovering either the Prevailings or Strivings of corrupt Nature in your Heart, I will for the sake of more Clearness divide the Corruptions of the Heart into, I. Devilish Tempers, which may be so called by reason of the like Dispositions in the great Enemy of God and us. 2. Love of the World. 3. Lustings of the Flesh.

SECT. Iniedwood no.

DEvilish Tempers are, 1. Pride. 2. A Spirit of Disobedience. 3. Impatience.
4. Envy. 5. Malice.

Pride is of three Sorts, (1.) Pride as it relates to Religion, or Spiritual Pride. (2.) Pride on your Attainments. (3.) Pride on account of some accidental Circumstances that attend you.

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- 11 Trans all Spiritual Pride, or of town and

PRIDE as it relates to Religion, is your most dangerous Enemy, it hinders you from receiving the humble Scheme of the Gospel, is very unwilling that you should acknowledge that you are unprofitable, and imperfect in all you do, and also without Strength and Power to do what God requires of you. When you have put on Christ in Sincerity,

Pride will be striving with you to make you rest on your own Doings and Strength. You will do well therefore to watch your Heart more carefully on the following Occasions, in order to discover whether you are spiritually proud, and setting up yourself as something, when you ought to see yourself as God sees you, a poor, miserable Wretch at best, or whether you walk in your own Strength without an humble and due Dependence on divine Grace.

i. When you address yourself to any religious Duty, or are tried by any Temptation, see whether your Heart slies to divine Grace to succour you. This it will do if you are sensible of your own Weakness.

2. When you see another committing a Sin which does not prevail over you, immediately watch your Heart and see if you are not pussed up on the Comparison. And take notice, Pride will not only make you say in your Heart, I am more righteous than thou, but also surely I am well-enough, seeing I am not as other Men are.

3. When you have been doing something that seems to have a more than ordinary degree of Goodness in it, be careful to observe the Motions of your Heart immediately after you have done it; if you find you are valuing or commending yourself upon it, and that you have at such a time,

no Thought of your Imperfection and Unworthiness, and that too in the very thing you have been doing, but are rather eager, and your Heart burning to speak of such an holy Action, you may be sure you have the Working of spiritual Pride within you.

fpeak well of you, and approve of your religious Conduct, are you overmuch pleafed with the Report, fecretly defiring to hear more of it, and artfully contriving to lead People to speak of it; above all, does your Heart on such Occasions ascribe that for which you are well spoken of to yourself rather than to Goo's Grace?

5. When you are spoken of beyond your Deserts, are you pleased with the flattering Falshood; and do you sit down and take to yourself a Character which doth not belong to you?

6. When you are talking with a Friend whom you can trust, and towards whom there is no Reason for Concealments, see if your Heart be free and open to speak of yourself just as you are, neither hiding nor lessening your Faults; and when you are talking with others, with whom it may not be prudent to use this Freedom, take notice whether you are endeavouring to gain their high Opinion of you.

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2. Pride on Attainments;

PRIDE will make you value yourfelf on your Attainments, such as Sense, Learning, Skill in Employment and the like; therefore,

- WHEN you feem to yourself to go beyoud another in either of these Things, observe if you be not secretly pleased at your Superiority, if you do not find yourself looking down with a kind of Contempt and Scorn upon such an one, while your Heart in the mean time is rising to Self-commendation.
- whether you be not jealous that thereby your own Sense and Discretion be called in Question.
- 3. In your Conversation, see whether you be endeavouring to make others think you understand the Thing spoken of better than in reality you do; whether you have not a too great Carefulness to hide your Ignorance of it, or an Obstinacy when you know yourself in the Wrong.

3: Pride on accidental Circumstances.

YOU may be proud on some accidental Circumstances which attend you; such as, Riches, Clothes, Beauty, Family, or any other such thing which belongs to you, even if it be Desormity or Singularity.

As

As to Riches, carefully observe if you are pleased to be thought rich, if it be any secret Satisfaction to you that you are esteemed of more Worth than you really are; if you are apt to lessen the Wealth of others when you are speaking of it.

I SHALL leave you to make the same Remarks on yourself with regard to any thing that belongs to you. Are you fond of talking of, or shewing it? Do you take some Merit to yourself when it is commended?

II. A Spirit of Difobedience.

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THIS Spirit of Disobedience is the Parent of all the Unwillingness we may find in us to obey God or Man. It is a natural Opposition we have in us to the Will and Commandments of God. It is a Dislike of Holiness and religious Actions by reason of the Inclinations we have after present Things. But now if you are truly a Child of God, you will find yourself after a child-like manner, disposed to do readily what God would have you. Which is the true and only real Principle of Obedience. Observe then,

Evil. And in order to your knowing this,

needles Temptations?

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(2.) Do you find that the least Sin you commit grieves you and causes instant Conthirty as they would have vot noise mab

(3.) Do you find an Uneafiness upon your Mind, when you fee any of Goo's Laws broken, particularly when you hear the Name of Gop profaned by any flight Use of it in the ordinary Conversation of others ?

OBSERVE on the other hand if you have any Love of what is good. And in

order to know this, ton one a good I will

(1.) WHEN you are in any heedless Company, have you a Fear upon your Mind, left you should forget your Duty and fall into fome easy Compliance?

(2.) Do you find yourself forward in any religious Exercises, especially to private Prayer, not being glad of any Excules for

omiting it?

(3.) Are you ready to join in religious Conversation when you have Opportunity, or do you rather upon fuch Occasions feek to turn the Discourse to other matters?

3. Do you willingly obey the lawful Commands of those whom God hath set over you? That you may know this observe,

(1.) Do you consider your Parents or Mafters as in Goo's stead, in those Things wherein they have the Command over you?

(2.) ARE you pleased when you submit to

their just orders?

H

(3.) Do

(3.) Do you neither dispute against them, nor secretly murmur about doing such lawful things as they would have you to do, or about leaving undone such indifferent things, as though you may be inclined to, yet are not agreeable to them?

III. Impatience.

THIS is the Consequence of the Spirit of Disobedience, making us uneasy and fretful when Things are not as we would have them, just after our Humour. Remark therefore,

WHEN you have been in any Warmth with another, or conceive you have been ill-treated, whether you be much reasoning about it in your Heart. If you are uneasy when you next meet such a Person, if you be forward among your Friends to speak of the Injury you have received.

2. In Conversation, when another opposes

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your Opinion, are you heated?

3. When you are disappointed in trifling things you were inclined to do, observe if you are disordered for a Season, not acknowledging the Hand of God in such Matters.

4. WHEN you are croffed in any Scheme you had in View, fee if you be not apt to be peevish and more ready, than at other times, to find Fault with those about you. When you

you are fick and indisposed in Body, are you thus finding Fault with those near you?

OG! ARE you or are you not ready to fubmit to the Disposal of God when your Friends are taken out of the World, verily believing it is best for you seeing God hath done it, though you may not be able to discover wherein it is fittelt? LINO 200Y JS

IV. Envy.

ENVY is an Uneafiness of the Mind by Reason of the greater Excellencies or Happinels of others. Whatever you value or fer your Heart upon, if Envy be in Possession of your Heart, you will be uneafy that another goes beyond you in it. Make therefore

the following Remarks on yourfelf,

1. When you hear any one commended for a Degree of Holiness which you think higher than your own, do you feel a fecret Displeasure at your Heart, do you conceive a Disgust against such an one, are you hoping he may not be so good as he is said to be? Are your Ears open to receive any Account which may leffen his Character? Make the like Observations on yourself in regard to any one who you think goes! beyond you in Learning and Knowledge.

2. If another be more prosperous in the World than yourfelf, especially if he was before your equal or beneath you - And above all things if he be in your own Bufi-

H 2 n. fs: ness; observe whether upon seeing him or hearing him talked of, or thinking of him, you have not an Uneasiness arising upon your Heart; whether it does not give you Satisfaction if you are told he is not worth so much as you thought him. You will particularly watch your Heart in the same manner, with Respect to any one who is said to be more expert than yourself at your own Employment.

V. Malice:

MALICE is a Pleasure the Mind takes in Wickedness or Misery: this is the most hateful Part of the Character of the Devil, it is Murder dwelling in the Heart, which is taught by him who was a Murderer from the beginning. Observe therefore,

1. Is you wilfully lead another into Sin, or willingly bring any Misfortune upon him, you do the Devil's Work and are utterly malicious.

especially if he was one whom before you had a Disgust of, as of a different Persuasion or Opinion from you, or as more advanced in Godliness than yourself, Do you find any Pleasure arising in your Mind upon it? Judge in the same manner of yourself when you hear of Misfortunes sallen on others, of their Sickness or Death, if such People's Prosperity

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to the better knowing our own Hearts. Prosperity was inconvenient to you, or they any how flood in your Way.

3. WHEN you fee Sin committed by your

Neighbours, are you secretly pleased at it, and do you make it matter of Jest?

4. CAN you patiently join in the too common Conversation about the Faults of others? do you find yourfelf easy on such Occasions, or can you report again the Evil you have heard without fome good and charitable Caufe ?

SECT. II.

Worldly Tempers, or Love of the World.

SHALL not lose Time in advising you of fuch plain Marks of a worldly Temper as no one can miftake, fuch as is the confrant and immoderate Purfuit of Amusement, Riches, Honours, or worldly Favours and Efteem, thutting Gos and Heaven out of the Hearts of Men, directing all their Actions and employing all their Time; but I will help you to discover when the first Boundaries of an heavenly Temper are broken in upon, or when you have still some undue Love of Amusements, Riches, Honours and Esteem of the World in your Heart, intimating to you that it is upon your Contention with these Remainders of the World within you that your Progress in heavenly Tempers will depend. And that you H 3

you will take notice, that the lesser Degrees of a worldly Temper I am now about to mark out to you, if they be not fought against, will prove you a Slave to this World, although you may not be carried away into grosser Measures of a worldly Temper; and shew that you are so by a Conduct intirely vain and insignificant, or dishonest, or ambitious, or conformable to the evil Fashion of the Times. Worldly Tempers are either, 1. A too great Love, 1, of Pleasure or Amusement. 2. Of Riches. 3. Of Honours or Preferment. 4. Of Worldly Esteem.

I. Love of Pleasure.

THAT you may know if your Heart be

nocent Pleasure, doth the Disappointment disturb or make you uneasy? when you have been diverting yourself in any Amusement, doth the Remembrance of it dwell much and with Delight upon your Mind? can you contentedly spend much Time upon Amusements? In any of these Cases you may have cause to sear too much Love of Pleasure is in your Heart.

worldly Business, especially when you are engaged in religious Duties, are your Thoughts upon your Diversions? in such a case your Heart

to the better knowing our own Hearts. 151 Heart is not yet dead to the Pleasures of the World.

3. Do you at any time neglect your Bufinels or omit your private Devotions for
the fake of some Amusement in the Way?
When you are unemployed do you choose
some Diversion rather than the public Worship? Above all Things can you make the
Sabbath a Day of Recreation by Visiting or
Riding abroad? In such Cases you may conclude yourself a Lover of Pleasure.

2. Love of Riches.

Consideration whether you use the Store God has given you to the Purposes of his Glory? Have you at any Time any serious Fear lest you may abuse such a Trust? Do you find your Heart delighting itself in Prospects of Abundance if it should fall to you? When you hear of another's greater Wealth are you disturbed, and pleased when you have more than your Neighbours?

2. In an Hour of Leisure have you few religious Thoughts? Do you usually fall asseep with some worldly Thought, or is it the first that offers itself when you awake? Are your Devotions ordinarily interrupted by Thoughts of your worldly Business? Are you so contented when some necessary Affair breaks in upon your private Devotions as not to find yourself instantly contriving to prevent such an Hindrance for the suture?

from your Thoughts all worldly Concerns on the Lord's Day, firiting to flut them out when they arise in your Mind? Do you, unless on some extraordinary and conscientious Occasion, do any Business on that Day, either talking about or contriving the Work of the sollowing Week? Do you go to some neighbouring Church this Day for the sake of Business? Do you in never so little a thing break in upon your Conscience for the sake of your Interests though you see never so many others doing the same thing? All these are Marks of a too great Love of Riches dwelling in the Heart.

3. Honour or Preferment.

WITH regard to this Love of Honour, I shall defire you to make the same Remarks on yourself, as you have found under the former Article, using only the Word Honour or Preferment where you may find there the Word Riches.

4. Worldly Effeem.

THIS when fought after with great Earnestness, and merely with a View of pleasing
ourselves, is indeed a Branch of Pride; but
inasmuch as it arises from an Unwillingness
to break from the vain Customs and Fashions
of Men, I have rather chosen to mention it
here. Example draws Men very strongly

one after another, whilst a Multitude may make you ashamed of being good a your Re-

make you assumed of being good: your Meputation therefore may seem to you to be at
stake while you are more exact than your
Neighbours; but this is but a Mistake, they
secretly think well of you, and, because they
cannot think so well of themselves, may be
ready to laugh at or persecute you, that you
may see therefore whether you have such a
Desire of Esteem and Reputation among
Men as you ought, and that you are content
to facrifice it when you cannot keep it consistently with your Duty; Look to yourself

on the following Occasions.

I. ARE you fecretly ashamed that Men flieuld know the good Things you do, for this Caule doing them in a private fkulking manner? Are you ashamed to be feen at God's House on a Week Day? Do you not dare to pray in private, being withholden by the Presence of some one with you? Do you fear to speak of serious Things before ill People when Opportunity offers, or does this Fear draw you to any Compliances; fuppole for Instance, to drink more than your Conscience tells you you should? Do you feek and plead some sham Excuses to depart or not to drink, being ashamed to own it pleased when you have another's good Opinion of you because he takes you for one not so regular or religious as you are? Are H 5

134 Helps to Self Enamination; or,

you ready to give into greater Compliances with the Fashions of the Times, when you are at a distance from your religious Friends, and think they shall not know the little Li-

berty you allow yourfelf?

have committed, are you unwilling to own it? Do you find yourfelf to be feeking Excufes to make it appear better than it really was? When you are blamed undefervedly, the you rife into Anger or Resentment?

de top of : S E COT. III.

Luftful Tempers.

Life of Sloth and Idleness, that gross Drunkenness or Gluttony, that Acts of Whoredom, and the like, are plain Evidences of a carnal and lustful Heart; no one can be ignorant of this: but I rather point out such lesser Instances and Marks of Sloth, Excess or Impurity, as argue a too great Desire of bodily Indulgence in the Temper of the Heart. Lustful Tempers are, 1. Sloth.

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the Demands of Nature? Are you impatient at Work or Prayer till it be finished, finding yourself sluggish either to the one or the other?

other? Do you loiter your Time in doing nothing, or through Indolence lay afide your Work? Do you take up with Excuses for neglecting your Business, without examining whether they be justifiable or not?

2. Do you spare your Body when you have some Duty to do without proper Experience that Strength and Health require it? Do you fail to montify your Body by Fasting and Abstinence on proper Occasions, without some conscientious Reason, such as being assured by your own Experience that either the Frame of your Mind or Health of your Body require it and would be hurt by it?

2. Excess in Meat or Drink.

DO you find yourself delighted with the Prospect of an Entertainment you are called to, or doth the remembrance or talking it over afterwards give you Pleasure? Can you, when neither Business, Necessity, or the Demands of a religious Civility require it, go to Taverns or Alehouses? especially, are you pleased when you have an Appointment of this kind before you? Are your Thoughts dwelling much upon it before it comes? Are you at your Ease over the Glass without considering whether you spend too much Time upon it? above all, can you contentedly drink to such a Degree as though it makes you not drunk, yet renders you unsit for your

your Business or Devotion, with your ordinary Freedom and Readiness?

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I MENTION not the groffer Acts, but can you patiently hear such double Meanings as convey filthy Ideas to your Mind? Do you not instantly endeavour to quench such sufful Thoughts as may at any time start up within you, but please yourself with dwelling upon them? Do you not avoid all such Company or Things, as have been the Occasion to you of filthy Thoughts, however innocently others may venture upon them?

THESE are the Helps I would recommend to you whereby you may better discover the Corruptions or evil Tempers of your Heart, and search out the Ground of it; you may observe that these Hints will be useful mostly to those who have earnest Desires of Improvement in Holiness, such I would intreat to bring their Hearts under Examination, by applying these lesser Marks of evil Inclinations to them; by which means they shall be more on their Guald against the Deceitfulness of Sin; know where the Grief lies, and be better able to watch, and more disposed earnestly to pray against it.

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REGULATIONS and HELPS

PROPOSED FOR

Promoting Religious Conversation among Christians.

IT is proposed that a select Number of Christian Friends do agree to meet together Weekly for improving each other in Christian Knowledge and Practice by the Grace of God.

The following REGULATIONS are fubmitted to Confideration as proper to preserve Order, and to promote the Ends designed by such a Meeting.

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REGULATION

THAT every Person come to the Meeting now proposed with a prepared Heart, expecting through divine Grace to receive Improvement in faving Knowledge, Self-Conviction, and Edification.

II. THAT the Conversation be introduced and ended with Prayer.

III. THAT they speak freely, and lay open their Hearts, as far as their own Case, or that of others, may require.

... IV. THAT they beware of Conceit in delivering their Sentiments, and of Diffidence in being afraid to fpeak

V. THAT in the Spirit of Meekness and Humility, counting others better than themselves, they do warn each other of their Faults, freely and affectionately examining every thing thoroughly. That the Homewolfed of T

VI. THAT the Conversation be confined to the State of one another, and that all prying Curiofity be excluded.

VII. THAT

VII. THAT each Person be allowed to speak in Turn, and that as briefly as possible.—That none be interrupted while speaking, and when all have delivered their Sentiments, that the Enquirer may then apply what has been said to his own Case, and nothing farther be said on that Subject; unless the Enquirer should defire any Person more fully to explain himself.

VIII. THAT each Person do carefully examine and watch over his own Heart, that no Disgust be taken against any who have spoken freely to his Case, or may seem to have more Knowledge or Experience than himself.

IX. THAT they often ask their own Hearts, Whether they have a Desire to come to such Conversation? and if not; Why?

X. THAT afterwards each Person carefully recollect, and endeavour to improve the Conversation.

XI, THAT what passes in such Conversation be not divulged elsewhere.

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HELPS to CHRISTIAN CONVERSATION

Questions to be put to every Person, and to be answered openly and freely; and let every Person (if willing) take it in Turn to propose them in their several Conversations.

First Conversation.

that no Diguil be taken egainfleaveglio

HUMILITY.

guilty — (b) weak — (c) blind Creature?

(a) You may know how far you have a practical Judgment of your being a guilty Creature, 1. By your being without Confidence to approach God but through a Redeemer. 2. By your Patience in waiting for all Mercies spiritual and temporal. 3. By your Thankfulness for all Things. 4. By your

your Refignation when under the Hand of God or Man. 5. By your Freedom to own your Faults when needful. 6. By your Meekness in bearing Reproof. 7. By your Aptness to esteem others better than yourself.

- (b) You may know how far you have a practical Judgment of your Weakness, 1. By your referring all good Thoughts, Delires, Purposes, and Deeds to God's Grace. 2. By your Distrust of your own Strength on all Occasions. 3. By your Frequency in looking up for Strength to enable you to all Duties and against all Temptations. 4. By your Importunity in asking the Grace of God. 5. By your Diligence in the Use of all the Means of obtaining this Grace.
- practical Judgment of your Blindness, 1. By your looking to the Word of God for all Direction. 2. By your seeking the Light of the Spirit to make you understand the Scriptures, and not referring yourself to your own Reasonings upon them. 3. By your Dependence on the Light of the Spirit in Prayer. 4. By your Distrust of your own Judgment. 5. By your Patience in hearing the Judgment of others. 6. By your not being apt to dispute. 7. By your Readiness to seek Advice.

Second Conversation.

consideration wiee under the Hand of

FAITH in JESUS CHRIST.

Quest. HAVE you a practical Knowledge of Christ Jesus as of God made unto us (a) Righteousness — and (b) Sanctification — and (c) Wisdom?

- (a) You may discover how far you practically know Christ as your Righteousness,
 1. By your sleeing to Him for Resuge from the Accusations of Conscience, the Sense of Guilt, and the Fear of Death. 2. By the Relief you find in your Soul from such Applications in all these Cases. 3. By the Frequency and Speediness of your Applications to Christ. 4. By your humble Boldness in them. 5. By your being able to look on God as a Father in Christ. 6. By the Hope you have of Glory through the Merits of Christ.
- (b) You may discover how far you practically know Christ as your Strength for Sanctification, 1. By the Frequency of your Application to Him for Grace. 2. By your Confidence that his Grace is sufficient to keep you in every Case, against every Enemy, and

and to fanctify you wholly. 3. By your not declining any Duty you are called to through Fear of failing in it. 4. By your being fensible that whatever you are, and do, according to God's Will, is by his Grace. 5. By your persisting vigorously in opposing Sin, especially that which most easily besets you, and in seeking Advancement in Holinels, under whatever Discouragements. 6. By your not despairing of Success, though Sin be apt sometimes to gain Advantage over you.

(a) You may discover how far you practically know CHRIST as of Go D made unto us Wisdom, 2 1. By your referring yourself, not to the Reason of Men, but to the Word of Gop for Direction in all Matters of Religion. 2. By your having your Foundation for what you believe and practife built on Gop's Word, not Man's Authority. 3 By your being fully fatisfied with what Goo declares in any Cafe, fo as to find no Doubt remaining. 4. By your Steadiness, and not being disconcerted, because of the differing Judgments of others concerning what you have feen with your own Eyes in the Scriptures. 5. By your Meekness towards those who differ from you. 6. By your Diligence in reading and hearing Gon's Word. aire to Greek & decore between every whenly

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Third Conversation. to 185

tentible that wearever vertians, and do, anmand LOVE Hof GOD, grillion

Quest. DO you practically choose God as your (a) Portion to enjoy - and your (b) Mafter to ferve.

By your not delpailing at buckers, though (a) You may determine how far you choose God for your Portion to enjoy, 1. By the Desire you have of being satisfied on Scripture-Grounds that you are in his Favour. 2. By the Support which the Confciousness of His being near you gives your Soul. 3. By the Care you take to walk in the Senie of his Presence. 4. By your abstaining from such indifferent Things as you have found by Experience cause you to lose the Sense of his Presence. g. By your Endeavour to keep the Sense of his presence with you in the Duties of your Calling. 6. By the Defire you have of meeting Him in all Divine Ordinances. 7. By the Edcouragement you receive from the Expectation of feeing him Face to Face, and being for ever with Him. 8. By the Delight you take in those who are like Him. g. By the Preference, which, when brought to the Trial, you in Bact give to God's Favour beyond every earthly Thing. Q' Here

(b) You may judge how far you choose God for your Master, 1. By the Care you take to please Him. 2. By the Chearfulness wherewith you do its 30 By your cleaving stedfastly to his Will in all trying Cafes. 4. By the Self-Displeasure you feel whenever you have done any thing to offend Himo 30 By the Diligence you we in fearching the Scriptures to know what his Will is. 6. By the Constancy and Importunity of your Prayers for Grace to enable you to ferve Him better. 7. By your Watchfulness against Temptations. 8. By the Determination of your Heart against the Sin that does most easily befer you. 9. By your Sorrow to fee voicefulf, that you may have wherewith to

Fourth Conversation.

LOVE of our NEIGHBOUR.

Quest. DO you (a) desire and (b) delight in the Welfare of all Mankind, spiritual and temporal?

(a) You may know how far you defire, I. The spiritual Welfare of all others, 1. By the Concern you have that your Conduct may encourage them in all good Ways. 2. By the Concern you have that there may be nothing in your Conduct which may be an Offence

Offence to any! vizit By your Chearfulness in foregoing any thing which you judge may be an Offence. 4. By your Forbearance with all for their Good. ols. My your Readiness to improve all Opportunities of behesiting your Neighbour's Soul. 16. By your valuing your Gifts and Influence chiefly because they may render you helpful to the Souls of others. 7. By the Prequency and Importunity of your Prayers for the Grace of Gon upon them. You may know how far you defire, all. The temporal Welfare of others, IL. By your Aptness to make their Case your own, thinking and acting for them as need is. 2. By your Readinels to give out of your Abundance. 3. By your Frugality and Savinguels on yourfelf, that you may have wherewith to help others. 4. By your Villingness to give or lend without being asked, where you fee it is wanted.

(b) You may know how far you delight in, I. The spiritual Welfare of others, 1. By the Satisfaction you take in those who are Good. 2. By your Readiness to hope the best. 3. By your finding yourself grieved at the Falls and Backslidings of others. 4. By your Compassion over Sinners. 5. By the Indignation you find against yourself, for any Risings of Disgust against any for being better than yourself. 6. By your Joy in the Success of the Gospel, whoever be the Institute of the Gospel, whoever be the Institute of the Gospel.

strument. You may know how far you delight in, II. The temporal Welfare of others, 1. By your not secretly envying them their Advancement. 2. By your hearing of it without Disgust. 3. By your speaking of it without lessening it. 4. By your rejoicing in their Prosperity, as far as it is not made prejudicial to their Souls.

Fifth Conversation.

HOPE of GLORY.

for the Joy that shall be revealed in you, when your Soul being perfected in Holiness, and your Body being spiritualized, you shall see and enjoy God for ever in the Face of Jesus Christ?

You may discover how far this Hope is in you, 1. By the Indisference it has begotten in you to the Pleasures, Riches, and Honours of the World. 2. By your Readiness to part with them when they interfere with these your future Expectations. 3. By the Deadness you find in you to the Love of Life. 4. By your Quietness and Patience in present Troubles or Reproaches. 5. By the

the light Account you make of such Troubles and Reproaches. 6. By the Frequency of your thinking of this approaching Glory.

7. By the Delight which the Thought of it gives you. 8. By the Deline you have to depart and be with Christ.

Sixth Conversation.

HUNGER and THIRST AFTER RIGHTEOUSNESS.

Quest. IS it your real Desire and daily Endeavour to grow in Grace?

You may know this, r. By your not looking back on any past good Works to stop or rest in them. 2. By your Jealousy over every thing that looks like Decay. 3. By your actual Desire of Grace in the Use of all religious Ordinances. 4. By your Diligence in the Use of all such Means. 5. By the Desire you find in you of the most searching and quickening Preaching and Conversation. 6. By the Sorrow it gives you, that you have not better improved your Opportunities and Time.

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Seventh Conversation.

MORTIFICATION of SIN.

Quest. Is the Law of Sin in your Members not only in a State of (a) Subjection, but (b) losing its Power and Influence Day by Day?

(a) You may know whether corrupt Nature be in Subjection, 1. By the Purpole of your Heart to do God's Will in opposition to Fear and Shame, Interest and Ease, which the Will of the Flesh would have consulted and confidered. 2. By your acting in your general Course upon the Plan of Obedience to God, while your corrupt Nature is foliciting for a quite contrary Course. 3. By your hatred of in-dwelling Sin, and regarding it as the heaviest of all your Burdens. 4. By your Jealousy over, and Watchfulness against your own deceitful Heart, lest it should get Advantage of you. 5. By your godly Shame, Sorrow, and Self-Displeasure when corrupt Nature has gained an Advantage in any Instance, stirring you up to oppose and deny it with immediate Purpole of Heart, and greater Diligence. 6. By your not declining Selfdenying Duties, though your Flesh pleads for being spared. (b) You

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(b) You may know if corrupt Nature be losing ground, 1. By the greater Stedfastness of your Purposes for God and Duty. 2. By the greater Readiness and Ease wherewith you put them into practice. 3. By the greater Calmness and Resolvedness of Mind wherewith you reject the Solicitations of the Flesh. 4. By the less Influence your Corruptions have over you, and the less Power they have to make you apprehensive for them. 5. By the greater Command you have of yourself to think and act with Freedom and without Bias.

Eighth Conversation.

FEAR and WATCHFULNESS.

Quest. DO you maintain that holy Fear of offending GoD, which keeps you duly on your Guard against falling into Sin?

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You may know how far you do this, 1. By your Care to keep yourself out of all needless Temptations. 2. By the Restraint of your Mind in certain Company, where your Integrity may be in Danger. 3. By the Diligence you use to preserve the Spirituality of your Temper against that Vanity of Mind which is natural to you. 4. By your Carefulness

fulness not to fall into Lightness in Converfation. 5. By the abiding Jealousy you have over the whole Body of Sin, and especially that Member of it which has most Power with you. 6. By the abiding Reverence you have upon your Mind of God's Majesty and continual Presence.

Ninth Conversation.

LIVING to the GLORY of GOD.

Quest. HAVE you such a tender Concern for God's Glory, as engages your Attention to it beyond all other Considerations?

You may know how far this is your Case,

1. By the Desire you have that the Tempers and Dispositions of your Heart might be in a more practical Conformity to God's Majesty and Perfections, in Faith, Fear, Love, Trust, and Submission.

2. By your Endeavour that your whole Conduct may be not only inosfensive, but also calculated to promote Faith in God, and Submission to Him, in all who are Witnesses of your Conversation.

3. By your setting a Value on your Learning, Knowledge, Wealth and Instuence, principally because God may be gloristed by them.

4. By your Sorrow for any Part of your Conduct

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Conduct which has brought Difgrace on God's Name, and by your Readiness to remove that Difgrace by any Means, however disagreeable to your Pride, or seemingly prejudicial to your Character. 5. By your special Regard to God's Glory in your particular Calling, serving Him therein with that Willingness, Simplicity, Diligence, and Honesty, which shall testify your Resignation to his Will appointing you thereto, and most effectually promote his Honour by you.

Tenth Conversation.

HONESTY.

Quest. IN all your Dealings, do you that unto all Men, which you would they should do unto you?

You may judge of yourself herein, 1. By your Abhorrence, and Rejection in your Practice, of that worldly and most dishonest Maxim, "Buy as cheap, and sell as "dear as you can." 2. By your not lessening the Worth of what you would buy, nor over-rating the Worth of that you would sell. 3. By your taking no Advantage of the Necessities or Ignorance of any you deal with.

4. By your being as ready to pay as to receive Money. 5. By your honest Endea-your

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fui kn vour to pay what you owe. 6. By your not borrowing what you have no fair Profipect of repaying. 7. By your not being an Eye-Servant, who works only when he is looked upon. 8. By your making Conficience of using your Time and Ability to the Benefit of those who have paid you for them, being as ready to do your Work as you are willing to be paid your Wages. 9. By your restoring what you have fraudulently taken, or what you are sensible is not in any other way your own. 10. By your making Conscience of not defrauding the King of his Tribute and Customs.

Eleventh Conversation.

THANKFULNESS.

Quest. DO you maintain a thankful Temper of Heart for God's Mercies towards you, — (a) spiritual and (b) temporal?

(a) Regarding spiritual Mercies: If you are not really sensible of your Want of all Righteousness, Strength, and Wisdom, in yourself, you cannot have any real Thankfulness for spiritual Mercies; but if you thus know yourself, and find by Experience that

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in all these Respects you are complete in CHRIST, you are in the right Way of maintaining that cheerful and thankful Frame of Heart, which becomes and recommends the Gospel. Wherefore, I. Respecting Righteousness: Are you thankful, 1. That you are not in Despair of Mercy? 2. That you have Hope thereof? 3. That you enjoy Peace of Mind notwithstanding your manifold Sins? 4. That you have Confidence towards God as your Gop? II. Respecting Strength: Are you thankful, 1. For good Motions ? 2. For good Purposes? 3. For Grace enabling you to Duty, though done with much Imperfection? 4. For Grace following you, when you have fallen? III. Respecting Wisdom: Are you thankful, 1. For your Knowledge of the Gospel? 2. For any abiding Place it has in your Mind? 3. For any of its Promiles, Threatnings, or Directions brought home to you in Time of Need ? 4. For your Stedfastness in believing the Gospel, so as that you are not unfettled and difordered by the different Opinions of others, or by the falling away of any who have long made open Profession? - And regarding spiritual Mercies in general: You may know how far you are thankful for them, 1. By your looking on them as Marks of Goo's Good-will toward you . 2. By their preferving you in a quiet, cheerful Temper of Heart, in whatever ever Circumstances. 3. By your Readiness to own them to the Glory of God. 4. By the Influences they have to promote in you a grateful and Child-like Obedience.

(b) Regarding temporal Mercies; You cannot be duly thankful for them, unless you are sensible you have forfeited all Right to them by Sin. And you may know how far you are fo, 1. By the Frequency and Fervency of your Thanksgivings for Life, and all the Bleffings you enjoy, which make Life comfortable to yourself, or render you useful to others. 2. By the Frequency and Fervency of your Thanksgivings for those Providences, which keep or deliver you from Danger, which prevent you from falling into Sin, which bring you in the Way of the Means of Grace, which are fuited to quicken and forward you in Faith and Holiness.

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ter Note, The Illustrations, added to each of the foregoing Subjects, are designed to help Inexperience, to undeceive the Presuming, and to satisfy the Doubting. In the use of them, all should be cautioned against being forward and assuming on the one hand, in thinking and speaking of themselves more highly than they ought, which will effectually hinder all farther Improvement:

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ment: and on the other hand, against being too much dejected, if they find they do not come up to some of them. We must ground ourselves wholly on the Lord Jesus Christ for Salvation, he thankful for the Measure of Grace which is given us, he careful to improve it, and in all Faithfulness and Love to our Redeemer press on to higher Degrees of Persection.



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FAMILIAR CATECHISM:

O R,

The Operations of the HOLY SPIRIT,

ILLUSTRATED and PROVED:

Being a Summary of the state of

PRACTICAL CHRISTIANITY.

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READER.

W Of the holy Spirit on the Hearts of Men, and what they are, are Points eminently necessary to be determined; especially in an Age

wherein, on one fide, the Sufficiency of our own Powers is so much exalted, as to exclude the Necessity of divine Operations, and in consequence to treat them as mere Delusions; and on the other, through want of a certain Guide, some may have gone towards the other Extreme, and incautiously given a Handle to such as are not the Friends of vital and rational Christianity.

1'5 A RULE

A Rule for prevention of Error on each Part is plainly needful; and fuch a Rule God has given us in the infallible Scriptures. To lead you to these for Determination is the sole Design of this little Catechism; in which are opened as far as the Author knows, the Operations of the holy Spirit as fet forth in the Word of Goo, but therein he chearfully fubmits to the Correction of those who have more Experience of the Power of Religion.

You are defired, as you love your Soul, to fearch your Bible, and to make full Inquiry whether there be not an important and most necessary Work of the holy SPIRIT therein described, and what it is; that you may not go aside from the true Path to the right Hand or the left. Beware of Man's Authority, whether you are an Enemy or a Friend to the strict Profession of Christianity; and let Gop teach you from his own Word.

WE do not wish you to be an Enthusiast; but would have you fland on your guard against the Devices of Satan, and the warm Conceits of your own Imagination. We are aware, that ordinarily there has not been any remarkable pouring out of the holy SPIRIT, but the Devil attempted to spoil and counterwork it, by fuggesting Things to be divine Operations which were not; and thereby causing the Work of Gop to be evil spoken of, leading aside from the pure felf-denying and scriptural Practice of Faith and

and Holiness, beguiling unstable Souls, and fetting Christianity in a disadvantageous Light, in which it can neither recommend

itself, nor be defended.

THE Truth of which Observation might be made appear from the many false Pretences to the Operations of the SPIRIT made at the first planting of Christianity, and at the Reformation of it from the Delufions of Popery. But though we would not have you an Enthuliast, we wish you to be a Christian: for we earnestly defire the Salvation of your Soul; and this you may be affured you can never obtain, but by an effectual Operation of the holy SPIRIT, convincing you of Sin, begetting Faith in you, and renewing your Heart after the Image of him that created you. We would not have you fland upon our Testimony concerning these Points; indeed you cannot, for depending on Man you have no divine Root in yourfelf: but as we cannot doubt that we have plainly differred these Things in the Scriptures, fet forth there as effentially necessary to everlasting Life; and as we do assuredly ourselves lay up all our Hopes of that Life in them, so we cannot but defire to lead you to the fame facred Oracles for Inquiry what is the Will of God concerning you. What that is they will certainly tell you, if you come to them with an honest Mind. But you will not have Claim to the Title of Honesty, if what

you see in the Scriptures you decline to pursue and practise through the Dread of being called an Enthusiast, which we do not deny will be the Character a blind World may in that Case give you. We would not have you court the Name of being mad and melancholy; neither would we have you refuse it at the Expence of your Soul; and we know where it is said, "Marvel not if the World hate "you;" as we know also that it would be a great Marvel if the World did not hate those whose Conversation is as a Thorn in

its Eye, and a Scourge in its Side.

WE have no Defign to diffemble. Unless your Circumstances be very peculiar, you will no fooner shew a Belief of divine Operations by any Alteration wrought by them on your Behaviour, than your nearest Friends will, for a Season at least, conceive the most sensible Fears of your Ruin, your Acquaintance shun you, the whole World laugh at and despise you, and they whose Conduct is most reproved by yours, set themselves violently against you. You had need therefore to keep your foot firm, and to that end your Eye fixed on the Word of Truth and Life, calling upon Goo to hold up your Goings in his Paths; otherwise, however little formidable worldly Opposition might have appeared to you at a Distance, when you are got into it, it will be too hard for you, and you will be driven some how or other to make a Compromise

promise no less destructive of the Peace and Sasety of your own Soul, than injurious to the Honour and Interests of Jesus Christ.

THAT this has been the Case with many we are well persuaded; we pray it may not be yours; and therefore do importunately befeech you, to fearch the Scriptures, that you may know what you must do to be saved, as by no Confideration of present Interest, Ease, or Reputation, to be warped from the plain Performance of what you fee with your own Eyes God requires of you: always bearing on your Heart those awful Expresfions of Him, who must be your Judge at last, mentioned by three of the Evangelists: " Whosoever will come after me, let him " deny himself, and take up his Cross and " follow me. For whosoever will save his " Life, shall lose it; but whosoever shall lose " his Life for my fake and the Gospel's, the " fame shall fave it. For what shall it pro-" fit a Man, if he shall gain the whole World, " and lose his own Soul? or what shall a Man " give in Exchange for his Soul? Wholo-" ever therefore shall be ashamed of me, and " of my Words, in this adulterous and finful " Generation, of him shall the Son of Man " be ashamed, when he cometh in the Glory " of his Father, with his holy Angels."

INTRODUCTION.

you may lemon asset you shalf do to be lared,

designation Question.

WHAT is the Mean or Instrument by which the Holy Spirit effects his Operations?

Anfwer. Buconsus illa

The Word of God (a).

(a) Rom. x. 17. "Faith cometh by hearing, and hearing by the Word of God. 2 Tim. iii. 15, 16. The holy Scriptures, which are able to make thee wife unto Salvation, through Faith which is in Christ Jesus. All Scripture is given by Inspiration of God, and is prositable for Doctrine, for Reproof, for Correction, for Instruction in Righteousness. Isa. vii. 20. To the Law and to the Testimony; if they speak not according to this Word, it is because there is no Light in them."

What is CA sickion of

Familiar Catechism, &c.

SECTION I.

Tourist ou Question r. A . Man al TATHAT is the first Thing in order to your being a real Christian? Answer. Conviction of Sin (a).

(a) 1 John i. 8, 9. " If we fay that we have " no Sin, we deceive ourselves, and the " Truth is not in us. If we confess our Sins, he is faithful and just to forgive " us our Sins, and to cleanfe us from all " Unrighteousness. Matt. xi. 28. Come " unto me, all ye that labour and are heavy " laden, and I will give you Rest. Luke v. 31. " They that are whole need not a " Physician: but they that are sick."

Q. 2. Whose Office is it to convince of Sin?

A. The HOLY GHOST's (a).

(a) John xvi. 8. " When he is come, he will " reprove the World of Sin, and of Righ-" teoulnels, and of Judgment. Verse 13. " He will guide you into all Truth. Chap. xiv. 26. " He shall teach you all " Things. "

Q. 3. What

Q. 3. What is Conviction of Sin?

A. It is,

1. A Discovery made in our Mind by the HOLY GHOST through the Word, that as well by Nature, through the Fall of Adam our first Father and Covenant-Head, as by Thought, Word and Deed, we are Sinners before God, and deferve that everlasting Wrath which the Law denounces against Sin (a). Which,

2. Wherever it is effectual, is accompanied with a fincere Purpose to see from Sin

and the Wrath to come (b).

(a) Rom. v. 12. " By one Man Sin entred " into the World. Verse 19. By one Man's " Disobedience many were made Sinners. Pfalm li. 5. " I was shapen in Iniquity, and in Sin did my Mother conceive me. Gen. vi. 5. " And Goo faw that the Wick-" edness of Man was great, and that every " Imagination of the Thoughts of his " Heart was only evil continually. Chap. viii. 21. " From his Youth. Rom. vii. 18. " I know that in me, that is in my Flesh, " dwelleth no good Thing. Jer. xvii. 9. " The Heart is deceitful above all Things, and desperately wicked, who can know " it? Pfal. v. 5. Thou hateft all Workers of Iniquity. Gal. iii. 10. Curfed is every

The Operations of the boly Spirit, &c. 185

- " one that continueth not in all Things
- " which are written in the Book of the
- " Law to do them. "
- (b) Alls ii. 37. " Now when they heard this, they were pricked in their Heart, and
 - " faid unto Peter, and to the rest of the
 - " Apostles, Men and Brethren, what shall
 - " we do? Chap. xvi. 30. Sirs, What
 - " must I do to be faved?"

Q. 4. Wherein lies the Sinfulness or Cor-

ruption of our Nature?

A. Principally in the Blindness of our Understandings, the Perversion of our Will, and the Unruliness of our Affections (a).

- (a) Ephef. v. 8. " Ye were fometimes
 - " Darkness. Rom. iii, 11. There is none
 - " that understandeth. Epbes. iv. 17, 18.
 - " Walk not as other Gentiles walk, in the
 - " Vanity of their Mind, having the Un-
 - " derstanding darkened, being alienated
 - " from the Life of God, through the Ig-
 - " norance that is in them, because of the
 - Blindness of their Heart. Rom. vii. 23.
 - " I fee another Law in my Members,
 - " warring against the Law of my Mind,
 - " and bringing me into Captivity to the
 - " Law of Sin, which is in my Members."

old Than i son dispulsacion de Q. 5. But in which of these does the Sinfulness of our Nature principally consist?

A. In the Perversion of the Will from the Choice of Gop and his Ways, to that of earthly and carnal Things (a).

(a) Rom. viii. 7. " The carnal Mind is Enmity against GoD: for it is not subject " to the Law of God, neither indeed can Jer. xiii. 27. O Jerusalem, wilt " thou not be made clean? When shall it " once be? John v. 40. Ye will not " come to me, that ye might have Life. Phil. ii. 13. " It is God that worketh in " you to will. John viii. 36. If the Son

" therefore shall make you free, ye shall

be free indeed.

Q. 6. What Courfe must we take in order

to a full Conviction of Sin?

A. Above all Things we must pray, and fearch the Scriptures, labouring after the Discovery of that finful Nature in ourselves, which we find therein described, and by them exemplified to us in the Sins of Saints and Sinners (a).

(a) Rom. vii. 7. " I had not known Sin but by the Law: for I had not known Luft,

" except the Law had faid, Thou shalt not covet. Chap. iii. 20. By the Law The Operations of the boly Spirit, &c. 187

" is the Knowledge of Sin. Matt. vii. 7.

" Afk, and it shall be given you : feek,

" and ye shall find : knock, and it shall

be opened unto you."

Q. 7. How are we to profit this Way by the Examples of great Sinners mentioned in holy Scripture, such as Pharaob, Jezebel, Judas?

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A. We may see in them what Man is, when left to himself; and that we should have done the same Things without the re-

straining Grace of God (a).

(a) Matt. xxvi. 35. " Peter faid unto him,

" Though I should die with thee, yet

" will I not deny thee. Likewise also

" faid all the Disciples. 2 Kings viii. 13.

" And Hazael faid, But what, is thy Ser-

" vant a Dog that he should do this great

" Thing? Rom. iii. 9. " What then? are

" we better than they? No, in no wise;

for we have before proved both Jews

" and Gentiles, that they are all under Sin."

Q. 8. What farther must be done, that the Spirit's Work and Conviction of Sin may go forward?

A. We must beware of vain Company, take every Opportunity of Retirement, and keep close to the Light that is given us (a).

(a) Prov.

(a) Prov. xiii. 20. " He that walketh with " wise Men shall be wise: but a Compa-" nion of Fools shall be destroyed. Chap. i. 15. " My Son, walk not thou in the " Way with them, refrain thy Foot from " their Path. Pfal. exix. 59. I thought " on my Ways, and turned my Feet unto " thy Testimonies. Hosea vi. 2. Then " shall we know, if we follow on to know " the Lord. Matt. xiii. 12. For whofoever " hath, to him shall be given, and he shall have more Abundance; but who foever " hath not, from him shall be taken away " even that he hath."

Q. 9. Are all Persons under Conviction of Sin in like Terrors of Conscience?

A. By no means; it is found by Experience that some have more, some less. - Nor is Terror properly any Part of Conviction, though it ordinarily accompanies it in a greater or less Degree. - And those who have the least of this Terror need not be concerned, if they find in themselves a true Conviction of the Evil and Danger of Sin, are disposed to cast themselves in Humility upon the Mercy of God through the Merits of IESUS CHRIST, and are defirous of Strength from Him to forfake all Sin.

Q. 10. How long must Conviction of Sin abide with us?

A. As

A. As long as we live we must continue to be convinced of Sin, walking humbly as Sinners, and acknowledging that our best Actions cannot endure the Severity of God's Judgment (a).—And the more we grow in Grace, and in the Knowledge of our Lord and Saviour Jesus Christ, the more sensible we shall be of our Want of Mercy in every State, and more disposed to exercise that godly Sorrow which accompanies Faith, and springs from a Discovery of the excellent Goodness of that God whom we have offended (b).

- (a) Ezek. xvi. 63. "That thou mayest re"member, and be confounded, and never
 open thy Mouth any more because of
 thy Shame, when I am pacified towards
 thee for all that thou hast done, saith
 the Lord God. Psalm exsiii. 2. Enter
 not into Judgment with thy Servant:
 for in thy Sight shall no Man living be
 justified."
- (b) Pfal. CXXX. 3, 4. " If thou, LORD, " shouldest mark Iniquities, O LORD, " who shall stand? But there is Forgive" ness with thee, that thou mayest be " feared. Zecb. xii. 10. And I will pour " upon the House of David, and upon " the Inhabitants of Jerusalem, the Spirit of Grace and of Supplications: and they shall look upon me whom they have " pierced,

pierced, and they shall mourn for him,
as one mourneth for his only Son, and
and shall be in Bitterness for him, as one
that is in Bitterness for his first-born.
Cor. vii. 10, 11. "Godly Sorrow worketh Repentance to Salvation not to be
repented of: but the Sorrow of the
World worketh Death. For behold,
this self-same Thing that ye forrowed
after a godly Sort, what Carefulness it
wrought in you, yea what clearing of
yourselves, yea what Indignation, yea
what Fear, yea what vehement Desire,
yea what Zeal, yea what Revenge?"

SECTION II.

Q. 1. WHAT is the fecond Work of the holy Spirit?

A. Faith in Jesus Christ (a).

(a) John vi. 29. This is the Work of God, that ye believe on him whom he hath fent. Ephes. ii. 8. By Grace are ye faved, through Faith; and that not of your-felves: it is the Gift of God. Phil. i. 29. Unto you it is given in the behalf of Christ to believe on him.

Q. 2. What is Faith in JESUS CHRIST?

A. It is an Affent wrought in the Mind
of a Person convinced of Sin, to this Truth,
discovered

The Operations of the boly Spirit, &c. 191 discovered to him in the Scriptures, That Jesus Christ, by the Merit of his Obedience unto Death, hath procured Pardon and Acceptance with God for all that believe on his Name (a)—And this Assent is accompanied with a Determination wrought in his Will to rest on Christ for Justification before God (b).

(a) 2 Cor. iv. 6. " For God, who com-" manded the Light to shine out of Dark-" ness, hath shined in our Hearts, to give " the Light of the Knowledge of the " Glory of God, in the Face of Jesus " CHRIST. Rom. iii. 24, 25. JESUS CHRIST, " whom Gop hath fet forth to be a Pro-" pitiation, through Faith in his Blood, to " declare his Righteousness for the Re-" mission of Sins that are past, through st the Forbearance of Gop. Gal. i. 15, 16. " But when it pleased God, who separated " me from my Mother's Womb, and call-" ed me by his Grace, to reveal his Son in " me, that I might preach him among the " Heathen. Rom iv. 21. Being fully per-" fuaded, that what he had promifed, he " was able also to perform. "

(b) John vi. 68. " Lord, to whom shall we "go? Thou hast the Words of eternal " Life. Als iv. 12. There is none other "Name under Heaven given among Men, "whereby we must be saved. 2 Tim i. 12. "I know

" I know whom I have believed, and I " am persuaded that he is able to keep " that which I have committed unto him " against that Day."

Q. 3. Where is the great Difficulty of believing in Christ?

A. It lies in this; when we are deeply convinced of our being all over Guilt and Pollution, it is exceeding difficult to be perfuaded there is a Will in God to pardon us, or a Power in CHRIST to procure the Salvation of fuch Sinners as we find ourselves to be (a).

- (a) Jonab iii. 9. " Who can tell if God will " turn and repent, and turn away from " his fierce Anger that we perish not? Gen. iv. 13. " And Cain faid unto the Lord, " My Punishment is greater than I can " bear. " [In the Margin, Mine Iniquity is greater than that it may be forgiven. 2 Cor. ii. 14. " The natural Man receiveth not the Things of the Spirit of Gon: for " they are Foolishness unto him; neither " can he know them, because they are spi-" ritually discerned."
- Q. 4. How then is this Persuasion or Conviction of the Grace of Gop, and Power of CHRIST, to be wrought in the Mind of the . I SELV YOU STREET IS

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The Operations of the boly Spirit, &c. 1931 felf-condemned Sinner? What? by his own

Reasonings upon God's Word?

A. No; but by the Spirit of God opening his Understanding to discover the pardoning Love of God, and the Power of Christ from the Scriptures (a).

- (a) Alls xi. 21. And the Hand of the Lord was with them: and a great Number believed and turned unto the Lord.

 1 Cor. ii. 10. God hath revealed them unto us by his Spirit. Verse 12. We have received, not the Spirit of the World, but the Spirit which is of God; that we might know Things that are freely given to us of God.
- Q. 5. How then must he seek this Persua-
- A. By continual searching the holy Scriptures, with Prayer for the Illumination of the Holy Ghost, till he find them testifying to Him the saving Power of Jesus (a).
- (a) Luke xxiv. 45. Then opened he their Understanding, that they might understand the Scriptures. Pfalm cxix. 18.
 - "Open thou mine Eyes, that I may be-
 - " hold wondrous Things out of thy Law. Rom. iii. 21. " But now the Righteousness
 - " of God without the Law is manifested," being witnessed by the Law and the
 - " Prophets."

Q. 6. What must he discern concerning

CHRIST in the Scriptures?

A That being God and Man in one Perfon, (God, the fecond Perfon in the Trinity,
of one Substance with the Father; and Man,
without Sin original or actual) he became
obedient unto Death; and, in the Merit of
that Obedience, being exalted to the right
Hand of God, is able to fave to the uttermost such as come to God by him (a).

- (a) Alls xx. 28. " Feed the Church of Gop. which he hath purchased with his own " Blood. 1 Pet. ii. 22. Who did no Sin. 2 Cor. v. 21. " He hath made him to be " Sin for us, who knew no Sin, that we might be made the Righteoufness of " God in him. Phil. ii. 8, 9. And be-" came obedient unto Death, even the " Death of the Cross. Wherefore God " also hath highly exalted him. Alts v. 21. " Him hath God exalted with his right " Hand to be a Prince and a Saviour, for to give Repentance to Ifrael, and Fora givenels of Sins." Heb. vii. 25. Where-" fore he is able also to fave them to the
- Quy. What is the meritorious Cause of a Sinner's Justification?

" uttermost, that come unto Gon by him."

A. Christ's Obedience unto Death, and that only (a).

(a) Rom.

(4) Rom. v. 19. " By the Obedience of one " shall many be made righteous. Ephes. iv. 32. " Even as God for Christ's sake " hath forgiven you. I Cor. i. 30. Who of God is made unto us Righteousness. Jer. xxxiii. 16. " This is the Name where- " with he shall be called, The Lord our. " RIGHTEOUSNESS."

Q 8. Is not his Faith then a Cause of his

Justification?

A. No, in no fort. He is justified for the sake of Christ and not for the sake of his Faith (a).

(a) Dan. ix. 18. "We do not present our Supplications before thee for our Righteousness, but for thy great Mercies. Tit. iii. 5, 7. "Not by Works of Righteousness which we have done, but according to his Mercy he saved us—that being justified by his Grace we should be made Heirs. Epbes. ii. 8. By Grace are ye saved, through Faith."

Q. 9. Is the Sinner justified therefore, if he has true Faith, whether it be weak or

ftrong?

A. If the convinced Sinner has so much Persuasion of Christ's Power as determines him to rest upon Christ for Justification, it is true Faith, and he is justified (a).

(a) John

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(a) John vi. 37. " Him that cometh to me, I will in no wife cast out. Ifa. xl. 11. He shall gather the Lambs with his Arms, and carry them in his Bolom. John iii. 15. " That wholoever believeth in him thould not perith, but have eter-" nal Life." with be first be called, I as Long our

Q. 10. But if his Faith be weak, will he not doubt? not doubt?

A. Yes; but he is in a justified State nevertheless (a).

No, in no fort (a) Pfalm xxxviii. 4, 6, 8, 15. 3" Mine Ini-" quities are gone over my Head: as an " heavy Burden they are too heavy for me. I am troubled, I am bowed down " greatly; I go mourning all the Day long. I am feeble and fore broken: I have " roared by reason of the Disquietness of my Heart. In thee, O Lord, do I hope: thou wilt hear, O Lord my Gop. Pfalm xl. 11, 12. " Withhold not thou thy tender Mercies from me, " O Lord: let thy loving Kindness and " thy Truth continually preserve me. For innumerable Evils have compassed me about, mine Iniquities have taken " hold upon me, fo that I am not able to look up: they are more in number than " the Hairs of my Head, therefore my Heart faileth me."
Q. 11. What

Q. 11. What is that in CHRIST, which, discovered to the Mind of the convinced Sinner, quiets Conscience, and silences Doubts?

A. The Satisfaction he has made to divine Justice; and therein the free Grace and par-

doning Love of GoD (a).

- (a) Heb. x. 19, 22. "Having therefore, "Brethren, Boldness to enter into the "Holiest by the Blood of Jesus, let us a draw near with a true Heart, in full "Assurance of Faith, having our Hearts fprinkled from an evil Conscience. Rom. viii. 33, 34. "Who shall lay any thing to the Charge of God's Elect? It is God that justifieth: who is he that condemneth? It is Christ that died, yea
- a rather that is rifen again, who is even

" maketh Intercession for us. "

Q. 12. What is the great Fruit and Proof of this Faith ? The state of the proof

Work of the holy Spirit (a).

(s) Gal. v. 6. For in Christ Jesus neither

"Circumcifion availeth any thing, nor

"Uncircumcifion, but Faith that work
eth by Love. I John iii. 3. Every Man

that hath this Hope in him, purifieth

himself, even as he is pure. Titus ii. 11,

K 3

12. " For the Grace of God that bringeth " Salvation, hath appeared to all Men,

" teaching us, that denying Ungodliness

and worldly Lufts, we should live so-berly, righteously, and godly in this prefent World."

lucies, and Kash the free land

SECTION III.

Q. J. WHAT did you fay was the third Work of the holy Spirit ? A. Sanctification. dail To sententill A.

Q. 2. What is Sanctification?

A. It is a new Choice which the Will makes of God for a Master to serve, and a Portion to enjoy; whereas the old and natural Choice of the Will is to ferve the Lufts of the Flesh, and to enjoy the Things of the World as its chief Good (a).

(a) Phil. ii. 13. " It is God that worketh in you to will. Pfal. exix. 36. Incline " my Heart unto thy Testimonies, and not to Covetoulnels. Entk. xxxvi. 26, 28. " A new Heart will I give you, and a new Spirit will I put within you, and " I will take away the stony Heart out of your Flesh, and I will give you a Heart of Flesh. And we shall be my People, and I will be your God. Pfal. laxiii. 25. Whom have I in Heaven but thee?

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and there is hone upon Earth that I de-

" fire belides thee. "

Q. 3. By what Means does the Spirit ef-

fect this Change in the Will or Heart?

A. The whole preceding Work of Conviction and Faith is preparatory to it: But that whereby the Spirit does immediately draw over the Will, is the Discovery made in the Mind of the convinced Sinner of God as reconciled in CHRIST (a).

(a) Alls xxvi. 18. " That they may receive

" Forgiveness of Sins, and Inheritance

" among them which are fanctified by

" Faith that is in me. 2 Cor. v. 14, 15.

For the Love of CHRIST conftraineth

" us, because we thus judge, that if one

died for all, then were all dead : and

that he died for all, that they which

" live, should not henceforth live unto

themselves, but unto him who died for

" them, and rofe again. "

Q. 4. Tell me what is particularly implied

in this Change?

A. When this Change is wrought, the Soul has in it the Root of all Graces, such as Love towards God and Man; Heavenlymindedness; Humility; Purpose of doing, and submitting to Goo's Will. The Principles of all which are actually wrought in K 4

the Heart of the Sinner when he is converted; and will be manifest in his Conduct in proportion to the Degree of Strength he has attained (a).

(a) Jer xxxi 33. " I will put my Law in " their inward Parts, and write it in their " Hearts. 2 Pet. i. 4. That by these you " might be Partakers of the divine Nature. Rom. viii. 29. " Predestinate to be con-" formed to the Image of his Son. "- And hence it is faid, Gal. iv. 19. " Until CHRIST be formed in you: - and 2 Cor. v. 17. " If any Man be in CHRIST, he is a new " Creature.

Q. 5. But what Course must be taken for the Improvement of these Graces?

A. The Sense of our continual Unworthiness must drive us nearer to a merciful Gop, and the Sense of his pardoning Love in CHRIST will build us up in the inner Man (a). a cheens and this area in

(a) Luke vii. 47. " She loved much: but to whom little is forgiven, the same " loveth little. Ifa. lvii. 15. I dwell in the high and holy Place; with him also " that is of a contrite and humble Spirit, to revive the Spirit of the humble, and " to revive the Heart of the contrite Ones. 2 Cor. iii. 18. We all with open Face, be-holding as in a Glass the Glory of the " Lord, The Operations of the boly Spirit, &cc.

" Lord, are changed into the fame Image.

" from Glory to Glory, even as by the Spi-

were ought to walley of the Lord www.

Q. 6. What are the general Effects and Proofs of this Change?

to ye would abound more full more.

A. Thefe three,

1. Real, that is, spiritual Prayer, when there is a continual Wrestling with God in the Heart for spiritual Bleffings, and for the Mortification of Sin (a).

2. An Endeavour to please and walk with

God (b).

- 3. A walking contrary to the Ways of a wicked World, and the Lusts of the Flesh, or corrupt Nature (c) - wo neve , blio W
- (a) Adsix 11: Behold he prayeth. Pfalm xxxii. g, 6. "I acknowledged my Sin unto thee. I faid, I will confess my Trans-
- greffions unto the Lord, and thou for-" gavest the Iniquity of my Sings For
 - " this shall every one that is godly pray
- munto thee, in a Time when thou mayest " be found. Pfal. li. 6, 10. Behold, thou
- " defireft Truth in the inward Parts.
- Greate in me a clean Heart, O Gop.
- Pfal. xix 12, 13. " Cleanse thou me from " fecret Faults. Keep back thy Servant
 - " also from presumptuous Sins, let them

not have Dominion over me.

(b) i Theff. iv. 1. " We befeech you, Bre-K 5 " thren, " thren, and exhort you by the LORD
" Jasus, that as we have received of us
" how ye ought to walk, and to please God,
" so ye would abound more and more.

Heb. Al. 51. " For, before his Translation,
" he had this Testimony, that he pleased
" God."

"and hate not his Father, and Mother, and Wife, and Children, and Brethren, and Sifters, yea and his own Life also, he cannot be my Disciple. I John ii. 15.

"Love not the World, neither the Things that are in the World, neither the Things is the Victory, that overcometh the World, even our Faith. Gal. v. 24. They that are Chaist's, have crucified the Flesh, with the Affections and Lusts.

"Plain xxxii. 2. Blessed is the Man unto whom the Lord imputeth not Iniquity, and in whose Spirit there is no Guile."

Q. 7. What must those think of them-

A. That they are Strangers to an inward Work of Grace; and, whatever the outward Form of their Lives be, in an unfafe Condition (e).

(a) Pfal. xiv. 4. The Character of the Workers of Iniquity is, they " call not on the Lord, Rom. viii. 8. They that are in the Flesh,

" Flesh, cannot please God. 1 John ii. 15.

" If any Man love the World, the Love

of the Father is not in him. Matt. vi. 24.

Ye cannot ferve God and Mammon.

Q. 8. But what if a Man have thefe

Marks, and yet doubts of his State?

A. He either leans to the Work wrought in him for Acceptance with God; or is not fully enough perfuaded of the Sufficiency of Christ: and must therefore seek and pray for clearer Discoveries, both of the Sufficiency of Christ's Righteoniness, and of the Insufficiency of his own for Justification (a).

(a) Isa. 1. 10, 11. "Who is among you that feareth the Lord, that obeyeth the Voice of his Servant, that walketh in Darkness, and hath no Light? Let him trust in the Name of the Lord, and stay upon his Goo: (for) Behold, all ye that kindle a Fire, that compass yourselves about with Sparks; walk in the Light of your Fire, and in the Sparks that ye have kindled. This shall ye have of mine Hand, ye shall be down in Sorrow. Jonah ii. 4. Then I said, I am cast out of thy Sight; yet I will look again toward thy holy Temple. I John i. 7. "The Blood of Jesus Chaist his "Son cleanseth us from all Sin."

Q. 3. Do

SECTION

SECTION IV.

- Q. 1. IS there any other Work of the holy SPIRIT !
- A. Yes, the holy Spirit acts also as a Comforter (a).
- (a) John xiv. 16, 17. " He will give you another Comforter, that he may abide with you for ever, even the Spirit of
- Truth. Verfe 26. But the Comforter,
- which is the Holy Ghoft. Epbef. i. 13.
- That holy Spirit of Promise."

Q. 2. Is the SPIRIT promised for this Purpose?

A. Yes, and more peculiarly fince the coming of CHRIST, than he was before (a).

(a) Alls ii. 17. " And it shall come to pass in the last Days, faith God, I will pour out of my Spirit upon all Flesh. John xvi. 22. " Your Joy no Man taketh from you. Gel. iii. 14. " That the Bleffing of Abraham " might come on the Gentiles through " JESUS CHRIST, that we might receive the Promise of the Spirit through Faith. John vii. 39. " This spake he of the Spi-" rit, which they that believe on him * should receive : for the Holy Ghost

" was not yet giveh, because JESUS was

" not yet glorified."

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the Spire Pre to an or never moort one "

A. They do, because of the continual Trials they have to go through from without, but especially from within (a).

(a) John xvi. 33. "These Things I have fooken unto you, that in me ye might have Peace. In the World ye shall have Tribulation: but be of good Chear, I have overcome the World. 1 Pet. iv. 13, 14. "Rejoice, inasmuch as ye are "Partakers of Christ's Sufferings—If ye be reproached for the Name of Christ, happy are ye; for the Spirit of Glory, and of God resteth upon you."

Q. 4. How does the Spirit minister his Confolations?

A. By representing to the Mind the Gospel Promises in a distinct and engaging Manner, and at the same time casting a Light on his own Work in the Heart (a).

(a) 1 Pet. i. 8. " In whom, though now ye fee him not, yet believing, ye rejoice " with Joy unspeakable, and full of Glory. Psalm xciv. 19. " In the Multitude of my " Thoughts within me, thy Comforts delight my Soul. 1 Cor. ii. 12. Now we have received, not the Spirit of the World, but the Spirit which is of God;

" are freely given to us of Gon."

Trials they do, because of the continual

A. A Removal of disquieting Apprehensions from inward Accusations for Sin (a).

(a) Pfalm li. 8, 12, 13. " Make me to hear Joy and Gladness: that the Bones which thou half broken may rejoice. Restore " wato me the Joy of thy Salvation; and " uphold me with thy free Spirit. Then will I teach Transgressors thy Ways. If a lai, 3. " To appoint unto them that " mourn in Zion, to give unto them " Beauty for Ashes, the Oil of Joy for " Mourning, the Garment of Praise for the "Spirit of Heaviness. Matt. xi. 28. Come " unto me, all ye that labour, and are heavy laden, and I will give you Rest."

A. A more sensible Delight, arising from a peculiar Discovery of God's Love in Christ (a).

(a) Alls ix. 31. "Then had the Churches " rest throughout all Judea, and Galilee, and Samaria, and were edified, and "walking in the Fear of the Lord, and is the Comfort of the Holy Ghost, were multiplied. Row. xiv. 17. The Kingdom of God is not Meat and Drink, " but

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"but Righteousness, and Peace, and Joy

"in the Holy Ghost. i Thess. i. 6. Hav
"ing received the Word in much Afflic-

tion, with Joy of the Holy Ghoft."

Q. 7. How is such Joy to be received?

A. With great Humbleness of Mind, and Fear of being puffed up; Thankfulness, and more exemplary Zeal for Gools Glory (a).

(a) Plaim ii. 11. "Rejoice with Trembling.

2 Cor. xii. 7. " Lest I should be exalted

3 above measure through the Abundance

4 of the Revelations, there was given to

5 me a Thorn in the Flesh, the Messenger

6 of Satan, to buffer me, lest I should be

6 exalted above measure. Phil. ii. 1, 2.

6 If there be therefore any Consolution in

6 Christ, if any Comfort of Love, if

6 any Fellowship of the Spirit, if any

7 Bowels and Merdies, fulfil ye my Joy,

7 that ye be like minded, having the

7 same Love, being of one Accord, of

8 one Mind."

Q. 8. In what Way must the Believer look for the Comfort of the holy Spirit?

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A. He must wait for it in constant Prayer, hearing the Word, and in the Use of all other Means of Grace (a).

(a) Ifa. lvi. 7. " Even them will I bring to my holy Mountain, and make them " joyful

pioyful in my House of Prayer. Prov. viii. 34, 35. "Blessed is the Man that heareth me, watching daily at my Gates, waiting at the Posts of my Doors. For whoso findeth me, findeth Life, and finall obtain Favour of the Lord. Psal. Ixiii. 1, 2. "My Soul thirsteth for thee, my Flesh longeth for thee in a dry and thirsty Land, where no Water is: to fee thy Power and thy Glory, so as I have seen thee in the Sanctuary."

Q. 9. How should we esteem the Comforts of the holy Ghost?

A. As gracious Encouragements in our Way and Walk before God (a).

- (a) Pfalm cxix. 32. " I will run the Way of thy Commandments, when thou shalt "enlarge my Heart. Neb. viii. 10. For the Joy of the Lord is your Strength. Alls iv. 31. " And when they had prayed, the Place was shaken where they were "assembled together; and they were all "filled with the holy Ghost, and they fpake the Word of God with Boldness."
- Q. 10. Does the Spirit always minister his Consolations alike?
- A. No; he acts herein as he pleases, and regards our Profit more than our Comfort (a).
- (a) Pfalm lxxxix. 46. " How long, Lord, wilt

"wilt thou hide thyself, for ever? Pfal.

xxii. 1. "My God, my God, why hast

thou forsaken me? 1 Cor. xii. 11. Di
viding to every Man severally as he will.

Q. dr. What must be done when he with-

A. We must humble ourselves, keep our hold on Christ, and be patient (a).

(a) 1/a. Ivii. 15. " I dwell in the high and "holy Place; with him also that is of a "contrite and humble Spirit, to revive "the Spirit of the Humble, and to re- vive the Heart of the contrite Ones. John xv. 5, 6. "Without me ye can do "nothing—If a Man abide not in me he is cast forth as a Branch, and is withered. If a. liv. 8. "In a little Wrath I hid my Face from thee, for a Moment, but with everlasting Kindness will I have Mercy on thee, saith the Lord thy Re- deemer."

SECTION V.

Q. 1. WHAT is the Use of the Two

A. Their chief Use is to seal the Promises to Believers (a).

(a) Rom. iv. 11. " And he received the Sign of

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- of Circumcifion, a Seal of the Righte
 - outhers of the Faith, which he had being
 - " yet uncircumcifed. Alls vii. 8. And " he gave him the Covenant of Circum-
 - " cision. Chap. ii. 38. Repent, and be
- " baptized, every one of you in the Name
 - " of JESUS CHRIST, for the Remission of
- " Sins, Matt. xxvi. 28. This is my Blood
 - " of the new Testament, which is shed
 - " for many, for the Remission of Sins."

Q. 2. What mean you by the Seals of the Promises?

A. The same that is meant by a Seal put to a Bond or Indenture, which ratifies the Engagements mentioned in it.

Q. g. But is not God's Promile as good

an Affurance as his Bond?

A. Yes: but in Condescention to our Weakness he has added his Bond to his Promise (a).

(a) Alls x. 47. * Can any Man forbid Water,

- that they should not be baptized, which
- " have received the holy Ghoft? Gen. xvii.
- 7, 9, 10. " I will establish my Covenant between me and thee, and thy Seed

 - " after thee, in their Generations, for an
- everlaiting Covernat ; to be a Gop unto
 - " thee, and to thy Seed after thee. Thou
 - 5 shalt keep my Covenant therefore. This

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" This is my Covenant, which ye shall " keep between me and you, and thy Seed

" after thee; every Man-child among you

hall be gircumcifed."

ser Bareins, when they researched believe Q. 4. How do the Sacraments become efficaciously Seals of the Promises?

A. By the hely SPIRIT's quickning our Faith to apprehend the promises as sealed in them (a).

- (a) John vi. 63. " It is the Spirit that quick-" neth, the Eleth profireth nothing. Gal. iii. 27. " As many of you as have been o "haptized into Christ, have put on Christ. Coloff. ii. 8. " Buried with himin Baptifin. - whetein also ive are rifen with him-- "through the Faith of the Operation of out" Gan, who hath raifed him from the Promifes tealed to them (a). ".bsab "
- Q. 5. Ought Believers to apprehend the Promifes as fealed to them in the Sacraments ? 9700 911 x 17 We being many are very ad,

woH .8 . O -

(a) Det iii. 21. The like Figure whereunto, even Baptifm, doth now fave us, " (not the putting away of the Filth of the Flesh, but the Answer of a good Con-" feience towards God) by the Refurrec-" tion of Jesus Christ."

Q. 6. How should they apply Baptism to

this Purpose?

A. How much soever they have sinned after Baptism, when they repent and believe, they should regard Baptism as God's Seal of the Promises to them: and so they should do during their whole Lives (a).

(a) Matt. xxviii. 19. "Go ye, therefore, "and teach all Nations, baptizing them in the Name of the Father, and of the Son, and of the holy Ghost."

Q. 7. But what is the peculiar Delign of

the Lord's Supper?

fession of Faith in CHRIST, and of Love towards one another, may repeatedly have the Promises sealed to them (a).

"Bread, and drink this Cup, ye do shew the Lord's Death till he come. Chap.

"It we being many are one Bread, and one Body; for we are all Partakers of that one Bread. Ver. 16. The Cup of Blessing which we bless, is it not the Communion of the Blood of Christ?

The Bread which we break, is it not the Communion of the Body of Christ?

Q. 8. How

Q. 6. Hew

The Operations of the boly Spirit, &cc. 213

Q. 8. How are the Sacraments Means of Grace?

A. By the Spirit's acting in us Faith in the Promises as sealed by the Sacraments, the Soul gets a Supply of Strength in Grace, and of Power against Sin (a).

"Flesh, and drinketh my Blood, dwell"eth in me, and I in him. As the living
"Father hath sent me, and I live by the
"Father: so he that eateth me, even he

" shall live by me."

Devicing of the least of the companies of the least of th

A. By the Serkir's action in as Fairl in

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of Power against Sin(a) at the Pitter

oth in me, and I in here. As the living Father hath fer cos. and I dive by the Father: La he that taketh me, even here.

S I N.

Onviction of Sin is a full, abiding, practical Discovery made in our Mind by the Holy Ghost, through the Word, that as well by Nature, through the Fall of our First Father and Covenant-head, as by Thought, Word, and Deed, we are altogether Sinners before God, and deserve that everlasting Wrath which the Law denounces against Sin. Which Discovery, wherever it is effectually made, is accompanied with a sincere Purpose and determined Readiness to see from the Wrath to come, by an Acceptance of Salvation upon any Terms, on which it shall please God to offer it.

IN

In this Description three Things offer themselves to be considered.

Let The Fact of Since of grillions to

II. The Discovery thereof by the Spirit; and

III. THE Effect of that Discovery.

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SECT, 1.

SIN is a Transgression of the Law of God; and is either Original, or Actual the Fruit of Original.

ORIGIN ALLO SING

GRIGINAL SIN is a State of Soul transgreffing the whole Law in its proper and spiritual meaning, for,

THERE is therein the very Effence of all that Sin which by the Law, confidered in or according to its spiritual meaning, is forbidden.

2. THERE is therein a Want or Absence of all those spiritual Dispositions and Duties which by the Law are required.

Firft.

First, THERE is in Original Sin, or, which is the same, in our Nature, as corrupted by the Fall, the very Effence of all that Sin which by the Law, confidered in or according to its spiritual meaning, is forbidden.

For our Nature fince the Fall is effentially earthly, fenfual, devilifh; infomuch that under the Influence thereof the whole Wisdom that a Man naturally has in his Understanding, the whole deliberate and freest Choice of his Will, together with the whole Bent and Exercise of his Affections, is always one or other of these. And in Confequence hereof he lies under a moral Impossibility either of discerning, willing, or effecting any one the least spiritual or divine thing, so that while he is left to himself he is in utter spiritual Darkness, he acts under a Choice that is always perverse, and is in a constant Pursuit of those Things which are purely of this WorldA WIOI

THIS is properly a Child of Disobedience, and in him the Devil ruleth at his Will; purely by means of this corrupted finful Nature, by perpetually pleafing, through delufive Imaginations, which he is conftantly impressing upon such a one's Mind, and thereby stirring up Concupiscence, and pushas Therne is therein a Wantas oraitigai

FROM this Account of the politive Iniquity of Man's Nature, it appears to have in that Sin which is forbidden by the Law, which is also proveable from another Confideration of it, for a Nature, which in the whole of its Knowledge, Choice and purfuits, is fixed upon Things earthly, &c. is evidently selfish, having in the whole but one object, self-gratification: and if our Nature be thus purely selfish, thereby it expresses the strongest Enmity against God and our Neighbour, the Love of the one and the other of whom, Christ teaches us, is the Sum of the Law; the contrary is therefore forbidden in all the Commandments.

Secondly, There is in our Nature, as corrupted by the Fall, a Want or Absence of all Dispositions to, or Abilities for those spiritual Duties which are required by the Law.

INDEED according to the Account just now given this cannot but be, for, 1. If our natural Wisdom sees and can see nothing but what is of a worldly fort, then consequently there cannot be in our Understanding any Knowledge of God; nor, 2. can there be of course any Choice of him in our Will; nor, 3. any going out of the Affections after him. So that of Necessity in the Nature of Man there is Ignorance of God, no Choice of him, nor any Fear, Love, Trust, Desire after or Delight in him. But it is manifest such a Knowledge of God, Choice of him,

or being thus affected towards him, are plainly required as the very Effence or Substance of all those Duties which are injoined us by the Law. In this condition we have not Gon for our Gon, but have other Gods before him; we cannot worship him in the Spirit, we worship the Creature altogether, we do not honour him but ourselves, and the Day in the Week which he has separated for his service, is intirely dedicated to our Eusts.

White we have been thus describing what is means by Original Sin, two Things evidently offer themselves as refulting from it.

Twav the State of Original Sin is,

First, A STATE of spiritual Blindness, out of which we cannot deliver ounselves by the Help of our own unaffifted Reason, and that both because the Sinfulness of our Nature perpetually engages our Attention to Things earthly, sensual, or devilish; and also because the unaffifted Faculty of Reason has no Rower of differning God in any of his Works. And here let it be remarked that a competent Experience of this natural Blindness, can be the only Foundation of our submitting to be taught of God.

Secondly, Twa T it is a State of Guilt, because a Transgression of the whole Law. And here allo we must take notice, that setting we are by Nature Children of Wrath, primarily guilty before Gon, because of this Original

Original Sin that dwells in us; therefore whatever Experience we may have of other Guilt, yet if we are unacquainted with the Guilt of Original Sin, we shall not be prepared in a Renunciation of our own Right teousness to accept the Righteousness which

is of God by Faith.

Thirdly, That it is a State of Impotence as to all Conversion towards God, both because, God being unknown, there can be no Motive to turn unto him, and also because under the Bias of corrupt Nature the Will does freely and continually choose only the Things that are contrary to him. And here again it must be observed, that it is inconceivable how, without a competent Experience of this natural Impotency, we can be disposed to seek for or submit unto the converting and sanctifying Instuences of the holy Spirit.

2. FROM this Account of Original Sin we are taught what is a State of Sin. That it is a State and Condition wherein finful Nature directs and governs the whole Man, by perpetually suggesting its Desires to the Mind, which readily entertains and approves of them, while in the mean time the Will heartily consents to and determines for them.

Here it must be observed,

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First, THAT in this State Acts of Sin are continually brought forth, either inwordly in the Heart by the Will's consenting to the L 2 Motion

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Motion of corrupt Nature; which done, there is an actual Sin committed in the Sight of the heart-fearching God, and that inward Sin becomes more finful in proportion as the finful Object fixes itself upon the Soul, and Delire waits for the Opportunity of external Indulgence; or outwardly, in Word or Deed, proceeding from fuch inward Defires and Inclinations.

Secondly, THAT in this State the Soul for the most part knows not the Sin that it is continually committing. Indeed as to outward Sins of a more hainous Nature, and the groffer Tempers of the Heart, that exert themselves with a sensible Violence, a Man lying in a State of Sin may be reproved by his Conscience; but then he never sees these as Proofs and Evidences of his being in a State of Sin, the Enmity against Gop and the whole spiritual Iniquity that excites him to this Conduct, and constitutes him a Sinner before God, being intirely hid from his Eyes. And,

Thirdly, THAT even what he does know of these outward or inward Sins, he is without Power to deliver himself from. Natural Men have for the most part a Conscience which reproves and condemns them for certain Parts of their Conduct; under the Influence of this Reproof they are apt to form Resolutions, but asways in Resolutions, but asways in cessful. Thus much of the Fact of Sin. S E C T. Refolutions, but always find them unfuc-

SECTION II.

Of the Discovery of the Fast of SIN by the

M Hatever be the Fact of our Sinfulness by Nature and Practice, yet we never fee it to any good Purpose till the Spirit, by means of the Word, discovers it unto us. Natural Men are therefore said to be dead in Trespasses and Sins, seeing no more of their State and Condition than Men lying in their Graves. They are compared also to Persons afleep, who for the prefent are without any Sense of what they are, and therefore when a Discovery is made to them of the Truth of their Cafe, they are refembled to Persons that are awakened out of Sleep. Now this Discovery, whereby a Man is brought to fee the real Fact of his Sinfulness is, we fay, from the Spirit of Gop: and it must be for because it is the Discovery of a spiritual Matter; but " the natural Man knoweth not " the Things of the Spirit of Gop: for they " are foolishness unto him; neither can he " know them, because they are spiritually " discerned." And that this Discovery is from the Spirit, may also farther be made evident by Experience. For whereas the Soul, whatever speculative Knowledge it might have of Sin, did before this Discovery

pay no Attention or Regard to it, and when at any time it had seen a little of what it was, like a Man beholding his natural Face in a Glass, did depart and forget; now when it is under the powerful Illumination of the Spirit it finds it all otherwise, the Object is fixed upon the Mind, the Man cannot turn away his Eyes from his Sins; not only present or late Acts of Transgression engage the Attention, but what he had long ago forgotten is brought to his Remembrance, and Sins which he before thought little ap-

pear now in a very different manner.

To exemplify this by a few Scripture Instances. The Persons who had either directly or indirectly borb a Part in the horrible Crime of the Murder of the Son of Goo, though possibly they might not be without some Suspicion that they had afted a wicked Part therein, yet, as far as it appears, they feem to have been easy and quiet enough about the matter; but at the Feaft of Pentecoft, when Peter explained to them she Enormity of that Crime, we find a Multitude of those very Rersons deeply alarmed and affected, or, as it is expressed, pricked at their Hearts. Now whence arose so strange an Alteration? why, the Spirit on that Day, most plentifully vouchsafed both to the Speaker and the Hearers, opened the Eyes of their Understanding, and softened the Hardness of their Hearts, that they saw plainly TELL

plainly what they had done, and how finful an Estate they were in, who could be capable of fuch a Conduct. That the effectual Sight and Sense of Sin is from the Spirit, is very observable also from the case of Peter but a little before: He had repeatedly denied his Mafter. Some Space of Time intervened between the Denials; why did he not fee his Fault after the first or second Denial, or why not after the third, till CHRIST looked upon him? He was in the fame free Use of his Reason before, as then, and yet you fee, till the Spirit, the Fulness of whom dwelt in CHRIST, fet his Sin home upon his Heart, he took no manner of Notice of it. All this fufficiently shews that a true Discovery of Sin is by the Spirit, and fignis fies to us, that we should be upon our guard against such merely rational Knowledge of Sin as does not habitually represent us to ourselves in our true Character, and has no practical Influence issuing from it.

In Places where the Gospel is preached, and of course Original Sin, in its Nature and Consequences, is frequently and fully opened, there will doubtless be found many who have a clear speculative Knowledge of these matters, and are perhaps zealous for the Truth of them, while nevertheless they are not convinced to any profitable Purpose, that these Things are indeed soo It may not be amiss therefore to shew the Difference

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between

between such a merely rational and a divine Conviction of Sin, as it lies in the very Nature of the Conviction itself.

First, Conviction merely rational is imperfect and undecifive, attended with gainfaying and doubting of Mind, but a divine Conviction comes with fuch full Evidence, as leaves the Soul without any Doubt of the Truth of its Cafe. Of this latter fort was the Conviction of the Jailer, when he cried out, Allis xvi. 30. " Sirs, What must I do to be fayed? " while that of King Agrippa, Acts xxvi. 28. " Almost thou persuadest me to be a Christian," seems to be the Result of mere reasoning.

A fecond Mark of Diftinction is this, that rational Conviction never goes far into the Heart, so as to leave any deep and lasting Impressions there of the Things whereof the Soul seems to be in a manner convinced; whereas a spiritual Conviction concerning Sin leaves the Impression of Sin abidingly upon the Conscience: thus David said, Psalm li. 3. "My Sin is ever before me "Whilst his Adversary Saul could upon Occasion confess, i Sam. xxvi. 21. I bave sinned, and yet quickly after forget that he had done so.

rent Moment and Importance with which these Things affect the Mind. Where the Conviction is truly divine, the things whereof the Soul is convinced appear momentous beyond

beyond comparison, as was the Case of St Paul at his Conversion; being convinced of what he had been and done, he was so affected with the Sight, that he fell to the Ground, Asts ix 6. trembling and astonished; and asked the "Lord, What wilt thou have " me to do?"

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SECTION III.

The Effects of this Discovery.

THESE are three, 1. A Consciousness of Guilt. 2. An Acknowledgment of the Desert of Punishment. 3. A Readiness and Determination to see from the Wrath that is to come, by accepting Salvation upon any Terms.

of Guilt which divine Conviction fixes upon the Heart. When Sin is committed, there is Guilt contracted in the Sight of God, for the whole World is faid to be guilty before God; but although all are in fact guilty before God, yet none are sensible to any purpose that they are so, until the Spirit by convincing them of the Sinfulness of Sin in God's Sight, begets upon their Consciences a Knowledge or Sense that they are guilty Creatures in God's Account. To be guilty as a Transgressor of the Law is one thing,

and to be found guilty of it before Goo's Judgment is another, which will be the unhappy Lot of all who die in their Sins. But that only which is of any faving Efficacy is to be found guilty now in our Consciences, fo that we may regard ourselves as those who have transgressed the Law, and are fallen under the Penalty of it. It is a main Point in Conviction of Sin, that a man holds and judges himself guilty before God because of Sin, Sin of every Kind and Species that he is chargeable with, whether Sin of Omiffion or Sin of Commission, or whether it be outward Sin in Words and Actions, or whether it be inward Sin in the Defires and Thoughts of the Heart, or finally, and before all, and above all, and as the Foundation of all, that he judge himfelf guilty fimply and independently of every other Cause of Guilt, because of that Original Sin, that State of Departure from, and Opposition to the whole Law of Gop which naturally dwelleth in him. was the college of the

Such a Sense of Guilt, and upon such Foundations, especially that of Original Sin, Davidexpresses in this manner; "I acknow-" ledge my Transgresson, and my Sin is "ever before me. Against thee, thee only "have I sinned, and done this Evil in thy "Sight. Behold, I was shapen in Iniquity, "and in Sin did my Mother conceive me; behold,

" behold, thou defireft Truth in the inward " Parts. " no year oald A mile lie to y

Bur concerning this Part of our Subjects namely, a Sense of Guile, or Obnoxiousness to Punishment, it may be useful to observe that though it will always be found where a true divine Conviction of Sin is, and makes an effential Part of it; yet is there often a considerable Degree of it which infers no fuch thing. It is plain from the Cafe of Abab and Judas, and many others recorded in Scripture, that Men may have fome stinging Sense of Guilt, of their Liableness to Wrath, especially for some particular Sins, who norwithstanding never attain unto a faving Conviction of Sin. And this, it is to be feared, is every Day the Case of many who stop in Awakenings and a galling Sense of Guilt arising merely from particular Transgressions, while, in the mean time, having never feen the Fact of their fallen Nature, they have never feen the most diftinguished and eminent Part of their Guilt. and so never arrive unto an inward and saving Conversion; but eatch hastily at some false Relief from their Distress, and rest in fomething or other miscalled Faith, while they are intirely void of the Thing itself, namely, aliving Principle which purifies the Heart.

2. THE fecond Effect of a divine Conviction represented in Scripture is an undisput-.vilius

ing and practical Acknowledgment of the Defert of all Sin. A Man may be perfuaded he has transgreffed the Law of God, and that for so doing he is become guilty, and fallen under the Curse of the same, when at the fame time there is not the leaft Conviction in his Mind that fuch Curfe is what he really deserves. This Difference is greatly to be noted. For as a Man who is under Sentence of Death for Crimes against the State may be; and often is under great Agonies and Horrors because of the Punishment which he fees plain enough the Law has allotted him to endure, while in any other View he has not the least Concern about, or Apprehension of the Crime which brings this Punishment upon him: fo a Man brought to the Knowledge of his Sins may have great Dread within his Soul from an Expectation of the divine Wrath, who is not at all fenfible of the Evil of those Sins which procure that Wrath. Such feems to have been the Case of Cain, when, from a View merely of his Sufferings, unaccompanied with any Sense how justly they were inflicted, he appears murmuringly to have cried out, " My " Punishment is greater than I can bear." And this doubtless was the Case of Judas, who in a Fit of Pride, Rage and Despair, went and hanged himself. As this is a Matter of fingular Importance, it may be proper to fet down a Mark or two whereby this guilty,

guilty, but yet felfish, unconvinced, unhumbled Spirit, may be differned and diffinguished. As, 1. It may easily be discerned by that total untbankfulness of Heart which always accompanies it. In Persons under a mere Sense of Guilt and Dread of Punishment, you will evidently discover, that there is not the least Appearance of Thankfulness upon their Hearts for Gon's long Forbearance with them under their great and manifold Iniquities, for his Mercy to them in not suffering them to go on in a stupid Unconcern, but calling them by his Terrors, as well as by other Motives, to awake and arise from the Dead; for his still daily Patience with them, and for all the means he is continually using to bring them to a thorough Conviction and Conversion. None of these Things make the least Impression of Gratitude upon the Hearts of fuch Perfons, and of Confequence they are Strangers to every Degree of Self-condemnation and Self-loathing for all they have done against him also have been not been a sense of

2. This State of the Soul will make itfelf known by a Spirit of Impatience. It
wants to be rid of its Distress; it wants to
have Peace and Comfort given it, and it
must have them speedily, or it grows fretful under the Delay, or in other Words it
knows not how to wait for God's Gifts;
but,

but, as if they were no Gifts at all, feems to demand them as a Due, and is for appointing unto Gop the Time and Manner of his distributing them. And as it is thus impatiently querulous against God himself, and prefumptuously expostulating. Why is he so long in coming to deliver me? fo does it also rife up against the discreetest and most affectionate Endeavours of Christian Minifters or Friends for its Relief. If indeed he who takes upon him the kind Office of ministring Advice, could in a Moment rid a Person in this State of his Fears, by conveying into his Soul instant and full Assurance that all his Sins are forgiven, and that he shall never suffer the Torments he is in dread of, this would fatisfy; but inafmuch as this is not at any time in the Power of Man, and if it was, such a Person is in a State abfolutely unprepared for fuch a Bleffing, all that is faid besides, however suitable to his Cafe, and however tending in due time to bring him so the Enjoyment of all the Relief he wants, is heard without Attention, and with a fecret, if not an open Fretfulness and Anger against it, which prevish Spirit also fails not to shew itself in the general have Peace and Commont given in Buling

3. A third Mark, is murmuring against Gon's Dealings and Judgments, as though they were severe. Far from conceiving from

all Go D's Dispensations towards him, the leaft Thought of his being gracious and merciful, the Penion we are speaking of thinks the divine Treatment of him cruel and unjust. As this sometimes discovers itself most openly and avowedly, so at other times when it is neither feen nor owned by the Person offending, it is very discernible to experienced Christians, who, from many Evidences, see that the Language of such a Person's Heart is, Why am I thus dealt with? Why are not my Prayers better answered? What does Gop see in me worse than others, that I should be thus singularly, or fo long afflicted? Is there indeed in my Iniquities Guilt enough truly to deserve all the threatened Punishment present and future? Especially can Gop justly hold me guilty for that Sin of my Nature which was brought upon me, not by my own personal Act, but by the Transgression of another? And here let it be observed, that such is many times discoverable to be the State of the Spirit, and the real Language of the Heart, while the Mouth shall be professing fuch a Sense of Vileness and Demerit, as to be frequently faying, " I wonder fuch a Wretch as Lam out of Hell."

A Soul remaining in this Disposition remains evidently under a Disqualification for feeking and receiving the free Grace and Mercy

Mercy of the Gospel. For to seek and receive Pardon and Mercy really, as fuch, does in the very Nature of the Thing imply a previous Acknowledgment in the Soul of deferving the threatened Punishment; for otherwise supposing the Punishment not to be inflicted, feeing it was not thought to be deferved, the not enduring the Punishment would not, and could not be received as an Act of mere Mercy and Grace, but must be deemed nothing more than an Allotment of Tuffice. So that the justifying of God, or a full Acknowledgment of the Righteoufness of all his Judgments pronounced against us, or inflicted upon us, on account of Sin, is not only a material Branch of a true Conviction of our Sinfulness, but is indeed the supreme, consummating Part thereof, and the grand Point wherein the Evidence and Truth of Conviction consist. Let a Man confider that while he is indifposed to this effential Duty, while his Mind cannot confent to the Righteousness of all the divine Denunciations against Sin, he is actually charging Gop with Injustice and Cruelty for punishing Sin as he does; I say, let a Man confider this, and he will eafily fee. that there is a proud, felf-exalting, unmortified Spirit within him, that prefumes to be wifer and better than God, and therewith does effectually debar him from receiving

that free Mercy of God, which he is most ready to bestow upon all who come before him confessing their Deserts in the Spirit of the Publican, " God be merciful to me a " Sinner, " Luke xviii. 13. acquitting him of all Severity, by faying, like those of old, from the bottom of the Heart, " Thou art " just in all that is brought upon us, for " thou hast done right, but we have done " wickedly," Neb. ix. 33. and in that most abased Language of David, " Against thee, " thee only have I finned, and done this Evil " in thy Sight, that thou mightest be justi-" fied when thou speakest, and be clear " when thou judgeft, " Pfam li. 4. An Exemplification precise and full of such an undiffuting and practical Acknowledgment of the Defert of all Sin as is contained in these feveral Scriptures, is exhibited to us in the Case of the Prodigal Son: Where we see a Man come to himself, that is, brought to a Discovery of his real Situation, a guilty. demeritorious, ruinous one indeed; and under a deep, abiding Sense of it, resolving to own it all, but chiefly dwelling on his Vileness, and prefacing his Desires even of the most moderate Relief, with the fullest Confession of his absolute Want of Title to any " Father, I have finned—and am no more " worthy to be called thy Son, " Luke xv. 11-21. The Marks therefore which difference Problems

ference this Spirit from that felfish and unhumbled one before described, are directly opposed to the former, and ought greatly to be attended to

As first, in Opposition to an unthankful Disposition, it fills the Soul with universal Thankfulness. Its Language is, "I am not worthy of the least of all the Mercies which thou hast shewed unto thy Servant," Gen. xxxii. 10. "It is of the Lord's Mercies that we are not consumed, because his Compassions fail not, "Lam. iii. 22. and the like.

impatient Fretfulness, the Soul is greatly impatient Fretfulness, the Soul is greatly inclined to a meek Contentedness in waiting for the Lord's Mercies. "It is good, says the Soul, "that a Man should both hope and quietly wait for the Salvation of the Lord," Lam. iii. 26. "Wait on the Lord: be of good Courage, and he shall strengthen thine Heart: wait, I say, on the Lord," Pfalm xxvii. 14.

g. In Opposition to murmuring, it disposes the Heart to satisfiedness under present Allotments, however unpleasing to Flesh and Blood, and whether they be of Providence or Grace. Under Corrections it dictates this Language. "Wherefore doth a living Man complain, a Man for the Punishment of his Sins?" Lam. iii. 39. In the Prospect

Prospect of Judgments, it suggests, " It is the Lord, let him do what seemeth him good," I Sam. iii. 18. And in the cloudiest Seasons, and most trying Circumstances, when no way of Deliverance appears, it intimates a Plea for God; " Though Clouds and Darkness are round about him, Righteousess and Judgment are the Habitation of his Throne, " Pfal. xcvii. 2.

3. The third and last Effect of a divine Conviction mentioned in Scripture, is a Determination and Readiness of Mind to see from the Wrath to come, in accepting Salvation by any Means through which God

Shall be pleased to offerit

UNTO this State of Mind no one is brought who would be making any Compromises or Reservations whatsoever. To be ready in this Sense, must imply a resolute Determination to do, forbear, and fuffer all Things which may be laid upon us in the Way of our Salvation For a Man to fay, I am under an unavoidable, insupportable Sentence of everlasting Death, and am most deservedly going to inherit it, unless the Mercy of Gop interpole in my Favour; while, in the mean time, he does not fet himself to bear, and to do those Things which Gop expressly requires of him in order to his Salvation, affords an evident Discovery that he utters with his Lips what hanter or the

is not the real Persuasion of his Heart, and that he has not that Concern about these Matters which a divine Conviction necessarily implies. True Conviction of Sin brings a Man's Heart fo low, that, in Opposition to his Pride, he is content to be received wholly as a pardoned Criminal; and, in Opposition to the Love of Sin that is in his Nature, is defirous by any means to be rid of it all at Gop's Command. The main Matters in regard to our Preparation for receiving Salvation are, that we should be willing to accept it as a free Gift purchased altogether by, and bestowed upon us for the Obedience and Blood of CHRIST., and yield ourselves to be made holy by his Grace. The former of which is not a for less contrary to our corrupt Nature than the latter. Indeed they both only iffue from that one just Conviction of our total Guilt and Defert of Punishment, which alone prepares us to accept the free Pardon of our Sins, and by the Discovery of the Evil of them, inclines us to be willing to leave them. From hence it appears that a Man may eafily judge about the Truth of his Conviction, I mean, by this practical Influence which it has upon his whole Heart and Life. To judge my Conviction found, because in particular Seasons and Frames I am affected by an alarming and hateful Sight of my Iniquities, and feem determined determined at all Events to leave them, if at the same time my after Conduct be not in Correspondence herewith, is exceedingly dangerous, and to give myself up to Delufion. While on the other hand it is equally manifest that however weak and imperfect my Sense of Guilt, and of the Evil of Sin may feem to myfelf to be, yet if the one makes me habitually fly to CHRIST for the Justification of my Person through his Obedience unto Death, counting every thing Lofs and Dung that I may be found in him; and the other engages me as my main Bufiness to yield myself in all Things unto the Will of Gop, exciting also a Defire and Endeavour to be more perfectly informed what his Will is; if it fets me to suspect, fearch out, and watch over my most sinful Heart, labouring to renounce every evil Thing either in that or in my outward Conduct: In such Case no Doubt is to be made of my Preparation for all the Bleffings of the Gospel. But the Spirit not truly convinced of Sin will be perpetually raifing Objections to the Gospel in all its vital and effential Parts, which will effectually keep it from receiving it, or partaking of its Privileges. Here then we fee the true Caufe why of the Multitude that feem for a time to make some shew of Religion so many fall away, namely, because their Hearts were never foundly foundly convinced of Sin, nor confequently

prepared for receiving Christ.

WE have now gone through the points propoled, and hereupon it will probably be alked : Is no one prepared for the Gofpel who has not all this exact particular Knowledge concerning Sin Original and Actual, together with this Conviction of its Guilt and Defert which you have been defcribing? Weanswer, that so much Knowledge of the Fact and Guilt of Original Sin, and of its Effects, as is requifite to convince us of our want of JESUS CHRIST, both for our Acceptance with God, and for bringing back our rebellious and apostate Hearts unto him, feems to be abfolutely needful, because, without this we do in our Judgments of ourselves netain the Character of the whole that need not a Physician. But when the Spirit has gone thus far in discovering to us the Truth of our Cafe, as corrupt, fallen, and in ourselves lost and helpless Creatures, and has begotten in us a determined Abhorrence of Sin, although we have not yet attailed unto an exact Knowledge of Corruption in all its Branches and all its fubtle and focret Warkings, there is no room to doubt that the Conviction is effectual, for it proves itself to be so, because it engages the Soul readily to accept of CHRIST for the two main Ends of his Undertaking, namely, our **Juftification** vibroud

Justification and Sanctification. ... A due Difcovery of the Fact of Sin is indeed necessary because we cannot judge ourselves guilty. or deferving to be punished for the Sin which we know not we are chargeable with. And this Discovery must be of Sin Original as well as Actual, fo far forth as to make us fensible we are altogether condemned in Goo's Sight, and are in need both of an inward and outward Change, To farther Discoveries of our inward Man, and of the Guilt and Evil of Sin, the Holy Spirit, in our diligent use of the Scriptures, Self-Examination and Prayer, together with our comparing the Sin that we fee in others with the workings of our own Heart, and conferring with Perfons of more Experience, will lead us on by little and little; though in the mean time we shall never, while we are in this World, attain unto the Knowledge of all that Myftery of Iniquity that dwelleth in our Flesh. " The Heart is deceitful above all Things, and desperately wicked, who can know " it? " Nor shall we be able to see more than a Glimpse of the real and enormous Guilt and Evil of Sin. But that which is of the greatest Moment to be searched into in this Matter is, whether a competent Discovery of the Fact of Sin be accompanied with fuch a real Conviction of our Guilt and Defert of Punishment on Account of it, as makes

makes us ready to receive Mercy through any means. Where Conviction of our Guilt and Defert of Punishment, with this Readinels of Mind accompanying them, are not, there, whatever perfect and most exact speculative Knowledge there may be of the Apostaly of our Nature, the Soul still remains in an unconvinced and confequently unconverted State. That Soul only comes to God in a right Temper, that approaches him in the Spirit of the Publican, " God be " merciful to me a Sinner, and falling down, with the truly humbled Saul, fays without referve, " Lord, What wilt thou have me to and that we did its others with the we fob.

of my rown Licero, and conferring with Leetions of more fragientiates, will lead us on by to de and lierted chesign in the meantline the finishment will be an entired being the

Schullad of claim Burner with his of and technical organization from the the March is which a common of the convery of one Buft of Sin Sentendinguried with tuck areas Consistion of our Guit and Do-

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LORD's SUPPER.

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SECTIONI

Of the Christian Covenant.

properly a Royal Grant which he condescends to make unto us his sinful Creatures in Jesus Christ; called a Covenant, not because of our consenting unto it, but because of his declaring his own royal Mind and Good-will in a Way of Promise and Engagement to perform it. See Gen. ix. 9, 10, 11.—xii. 1, 2, 3.—xvii. 1—8.

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YET

Ter inalmuch as this Grant is not effectual unto the Salvation of any who do not believe it and love it, therefore there is also a consenting on our part, without which we remain excluded from the Benefits of it. Wherefore inasmuch as the Scripture-Grant, Covenant or Testament, is Christ in all his Benefits, particularly for the Purposes of Justification, Sanctification, and Glorification; therefore our Belief and Love of this Way of Salvation, and real Submission thereunto, is absolutely necessary to our effectually receiving the Benefit of God's Covenant.

Now the Grant being stedfast, the Inquiry is. Whether I have been stirred up by the Spirit to believe and accept the same.

That is to fay,

1. Being enlightened by the Spirit thro's the Word to see myself a sinful, justly-condemned, and helples Creature; and seeing that there is full and free Redemption thro's Christ's Blood, have I made and do I make his Obedience unto Death the Ground of my

Hope towards Gon?

2. FINDING myself, through the same enlightening Instuence, a fallen Creature, by Nature averse to all Good, having the Seeds and Principles of all Sin in me, and therefore, left to myself, incapable of doing any thing but Sin; and withal seeing the Necessity of having the lost Image of Goo restored in my Soul, and of its effectual working

ing in my Heart and Life unto the Renunciation and Mortification of all my fentual, earthly, and devilish Inclinations and Ways: Do I fincerely and in the Simplicity of my Heart defire to receive the Sparir that is in CHRIST for all thefe Purpoles? Am I really waiting and feeking for his Illuminations, Influences and Operations, to conform my Temper and Conduct unto the revealed Will of God? And am I determined to continue feeking and fabraitting to his divine Guidance all the Days of my Life? If I can fay this, then I can fay also, that there is no Duty of Heart or Life, which I do not very fincerely defire to conform unto; that there is no Sin of Heart or Life, which I do not with the like Sincerity defire to be delivered from , and that, Goo enabling me, I am determined for all Duty, and against all Sin, in the Forelight and Expectation of Reproach and Suffering to attend me in the World for thus walking after CHRIST'S Example; being content and determined to forego and to endure every thing rather than to decline in any fort from my Duty, or to comply in any fort with the World. And did his his Taland at Then

a. Knowing that the Kingdom of CHRIST lis not of this World, but spiritual in its Services, Privileges and Enjoyments, entered topon here, but perfectly to be poffeffed in a future World; dod heartily approve this

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his Kingdom? and preferring the Happiness of the same to all that is in the World, do I desire to live as one taken out of the World, to have my Conversation in Heaven, and to wait with patient Perseverance for the full Glory and Blessedness of that everlasting Life, as the grand and ruling Object of all my Desires; expecting at the Hands of Jesus that he will, as his Office is, be more and more preparing me for it, and at last instate me in it?

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SECT. IL.

Of the Sacraments in general.

A Sacrament is by divine Appointment "an outward and visible Sign of an "inward and spiritual Grace; "i. e. of the spiritual Blessings contained in God's Grant or Covenant; and is ordained to be "a means whereby we receive? such granted or covenanted Grace or Blessings, as also to be "a Pledge to assure us thereof."

THAT which is granted in God's Covenant is Christ in all his Benefits. Therefore what is fignified, received, and affured in and by the Sacraments is Christ in all his Benefits.

As the Grant or Covenant of Goo is not efficacious but unto those who believing it do

do approve of and confent unto it; fo also in the Sacraments, though they be in themselves Signs, Means of receiving, and Pledges of CHRIST in all his fulness; yet to such as do not fo believe God's Covenant as to approve of and confent unto it, or do not difcern the Bleffings of it to be fignified, received, and affured by the Sacraments, they are not effectual; " for in such only as wor-" thily (that is, in the Way of such Faith " and Discernment) receive the same, they " have a wholfom Effect or Operation." Article xxv.

OBSERVE therefore diligently, that as the Covenant or Grant is free, and therefore can only become ours by Faith, and yet never becomes ours till we have Faith: so the Sacraments by which the Bleffings of the Covenant are fignified, received, and affured, can only be efficacious to those that believe, and in the partaking of them are effectual by Faith only.

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SECT. III.

Of the LORD'S SUPPER.

MIS is the Sacrament of CHRIST'S Body and Blood; fo himself declares. This is my Body, which is given for you: Drink ye all of this, for this is my Blood of the M 3

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New Testament, which is shed for you, and soir
many, for the Remission of Sins.

Concerning which confider,

- FIRST, That this Ordinance was inftituted for " the continual Remembrance of the Sacrifice of the Death of GHRIST, and of the Benefits which we receive by " that Sacrifices" which are no less than all the Bleffings of God's Grant or Cove nant. For as CHRIST is the Substance of Gon's Covenant, all promised Bleffings being granted in him, so the Sacrifice of his Death drew all the promifed Bleffings after it, that being the Condition upon which they weren voudhfafed unto us. And therefore the Load's Supper was ordained for leaping up a continual, public and folemn Remembrance of the Sacrifice of the Death " of CHRIST till he come;" and is called "dthe flewing forth the Lord's Death;" because we therein declare his Death to be the only and fure Ground of all present covenanted Bleffings, and of our Expectation of his coming in Glory to make good what lies as yet unfeen in the future World. From hence it is easy to perceive,

I. THAT they who do not believe the Sacrifice of CHRIST'S Death; approving thereof and confenting thereunto as the Ground of all their Hope towards Goo here and hereafter, cannot worthily join in this folemn

folemn Remembrance, and shewing forth of the Death of Christ. Nor.

2. They who, however they believe the Atonement of Christ, approving thereof and confenting thereto, as the Ground of all Hope towards God, are yet ignorant that the Design of this Ordinance is to remember and shew forth the Death of Christ.

But,

2. THEY only, who believing the Sacrifice of the Death of CHRIST in a real Approbation of the fame, as the only Ground of their Hope towards God for all prefent and future Bleffings, do defire to declare fuch their Belief in this instituted manner to the Honour of their Saviour; and thereby to make a public Manifestation and Profesfion in the Face of the World, that they are bis, as being purchased by his Blood; and that they are determined through his Grace to live unto his Will, Glory and Interests, in the whole Use of themselves, their Time and their Abilities, according to his revealed Mind in the Scriptures, neither disowning, denying, or forfaking Him for any Caufe whatever; but always cleaving stedfastly to Him as his Property, till the expected and hoped for Day of his fecond Coming : and who defire to profess all this in this public manner before Angels and Men with chearful, ready and determined Hearts, as think? ing it their Glory to belong to CHRIST, and MA 23

Death of CHRIST.

In must be considered farther, that this Remembrance of the Death of CHRIST is a focial Act to be done by the Church of CHRIST, as united one to another in Him their Head. And therefore it must needs be done in Charity, not only in regard to the Honour and Interests of CHRIST, but in a loving Disposition to the Souls and Bodies one of another, issuing therefrom. Whence it is plain beyond Contradiction, that the Charity required of them who come to the Lord's Supper is not a mere Liberality to the Poor, nor that negative Thing expressed by bearing no one any Malice, (which is the utmost Extent of some Mens Idea of Charity) as it is faid; but a real and actual Good-will to others in all their Interests spiritual and temporal, disposing the Heart unto all Acts and Endeavours of Charity to Mens Souls and Bodies, agreeable to the Profession that is made of the same in this focial Remembrance, and shewing forth of CHRIST's Death. But,

Secondly, In this Ordinance there is not only a Remembrance, but also a Receiving of the Body and Blood of CHRIST. For the

the understanding of the manner wherein the Faithful do receive the Body and Blood of CHRIST in the LORD's Supper, it must be known, that Believers are joined unto the LORD in one Body; not corporally, but by a real, spiritual, vital Union, whereby they are become Members of bis Body, of bis Flest, and of bis Bones. By virtue of this Union, they have a Right in all that he is as a SAVIOUR, and do also receive out of that All-fulness that is in him according to their Needs. For where there is Union there must needs follow Communion, as in a Graff put into a Stock, which being incorporated therewith doth necessarily partake of its Juices; whereas, were it not so inserted, it could receive nothing from it; which evidently shews, that they only who are spiritually joined unto the Lord can have any Communion with him, or receive any thing from him.

THE divine Person who effects this Union. and carries on the Communion confequent thereupon, is the Holy Ghost; who by bringing the Sinner to CHRIST in Faith joins him to the Lord; and then carries on the Communion and Fellowship by maintaining the same Faith in continual Exercise: the Soul in all its Needs asking and receiving out of CHRIST's Fulness, and making Returns in Love and Service.

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From this Account of the Believer's Union and Communion with the Lord Christ it

appears,

Blood of CHRIST in the Lord's Supper, but they only who are joined unto the Lord. For determining which important Point, what was faid concerning the Christian Covenant should be deeply considered, and our State brought into Examination thereby.

2. That all who are indeed joined unto the Lord "do by Faith verily and indeed "receive the Body and Blood of Christ" in this Supper: They receive and feed upon him, not corporally, (which is an abfurd Popish Invention, not less unprofitable than it is abominable and superstitious) but spiritually, yet actually, by Faith; the Nature of which Faith is to discern the Body and Blood of Christ by divine Appointment, signified by the Elements of Bread and Wine; and these Elements appointed to be Signs of Christ's Body and Blood; both that we may receive and seed upon him by their means, and that they might be Pledges unto us, that in all the Benefits of his Body and Blood he is ours.

CONCERNING this Receiving the Body and Blood of Christ in the Lord's Supper by Faith, it may be observed, to avoid Confusion, that there is a general Faith in Christ, whereby whereby we receive him to be our Saviour; and then a special Use made of that general Faith, in the Application of particular Promifes, as Necessity and Duty call us to the Use of them. So that in regard of receiving the Body and Blood of CHIRST in the Lord's Supper, there is supposed to be beforehand a general Faith in CHRIST, and then comes a special Application thereof upon the divine Institution of this Supper; the Soul, as has been faid, difcerning it to be a divinely appointed Sign, Means of receiving, and Pledge of CHRIST'S Body and Blood.

THE Sum therefore is this. There is in the Lord's Supper both a Remembrance or shewing forth of CHRIST's Death, and a Receiving of his Body and Blood by Fairb. And it is easy to see that such an Action, considered in both these Views, requires to be done with Thankfulness. When we meet together to remember and shew forth the Death of our Lord, we shall needs glory in the Cross of CHRIST, if our Hearts be fincere in the Profession we make; nay, the very Testimony also of our Consciences that we are fincere in doing fo, will fill us with great Gratitude and Thankfulness to the Giver of all Grace, who we fee in that Cafe hath delivered us from the Powers of Darkness, and translated us into the Kingdom of his dear Son. Nor is it conceivable that we can do other than give Thanks with unfeigned feigned Hearts, when the Token of CHRIST's Body and Blood is put into our Hands, and we find ourselves assured thereby, as of all Gospel-Bleffings, so particularly of Grace to put into Execution henceforward the public and folernn Profession we are making. b. In may be observed, that the whole of this Action is well put together in the Directions given with the confecrated Elements by those who minister in our Church. Take. Eat and Drink this in Remembrance that CHRIST died for thee. This has evident Regard to the first Thing, the Remembrance and shewing forth of CHRIST's Death. - And feed on bim in thy Heart by Faith. This as plainly respects the second Thing, the receiving by Faith Curis T's Body and Blood. - And then comes, lastly, Be thankful, or do this with Thanksgiving. - These Directions, as they represent the whole Delign of this Ordinance, so a Temper and Disposition that is in correspondence with them, is that very Spirit wherein we ought to attend upon our Lord at his Table.

Take therefore an Explanation of these Directions, which will serve as an Illustration of all that is contained in this sacred Action. The Believer's taking, eating and drinking, is as if he expressed himself with his Mouth in this manner. — "I take, eat" and drink this Bread and Wine in Remem"brance that Christ died and shed his Blood "for

" for me. And hereby I declare my sted-" fast Belief that He, the Son of Goo, hath " taken away Sin by the Sacrifice of him-" felf, and my Hope and Expectation of his " coming again to be glorified in bis Saints, " and to be admired in all them that believe. " And I take this Bread and Wine, and " eat and drink the same in this public manner, that all you who are present may take " notice that I belong to Jesus. Hereby " I declare that I am his Property for ever; " and that I am determined (as I do here-" by engage myself in the most solemn and " avowed manner) to live and act to his " Interests in Opposition to all Things, " hearkening to his Word only as my Rule; " and wholly submitting myself to his Will " as my alone King and LORD. I am re-" folved and do hereby promife to ferve " him that died for me, loving and encou-" raging his People according to my Power, " and endeavouring with them to pull down " the Kingdom of Darkness, and to promote " and establish the Kingdom of CHRIST. " And as I do thus make my Profession of, " and shew forth the Death of CHRIST in the " Sincerity of my Heart, and with a deter-" mined Purpose thus to behave myself for " the time to come, (being really ashamed " and heartily forry that in the time past of " my Life I have done fo much against and " so little for his Interests in the World) I " do nosoubie

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" do therefore feed upon bim by Fatth, difeerning his Body and Blood fignified by this Bread broken and Wine poured out: Which Bread and Wine I take, eat and " drink, as an instituted Means whereby I of spiritually receive the Body and Blood of " CHRIST; humbly defiring to apply the " fame unto myfelf to the quieting of my Confeience, and to the confirming my " Confidence in GoD; and as a Pledge gra-" cloufly put into my Hand to affure me, "that in the Way of my Duty, and in the "Use of all instituted Means of Grace, my exalted Mafter will both furnish me with Grace to fulfil the Profession of his Name "I am here making, and also own me at the " great Day of his Appearance. — Where-" fore being thus enabled to own my dying Saviour, and receiving from his Hands this Testimony of his Love towards me, " I am thankful. Joyfully do I profess his "Name, and my Faith and Hope through his Death; and most thankfully do I receive this Token of his present and future "Love and Care; and I do pray and will endeavour by a diligent Discharge of my " Christian Duty, that this thankful and " joyful Frame of Heart may abide with me all the Days of my Life; particularly " in all Times of Trouble and Tribulation, and most especially in the Hour of Death " (when I delire to look back on the folemn " Transaction

Transaction of this Day with Comfort) and that it may finally iffue in everlafting Joy and Prailes. howwork vistuloids of

It may be necessary from the whole to collect two or three plain Directions in order to a comfortable and profitable Partakneral you must be diligent by Examination to discover what your real spiritual Wants are; otherwise you must needs come to the Lord's Table without fo much as the Defign of your own Benefit thereat. Your Wants are general and special. Your general Want is of CHRIST to be made of Goo anto you Wifdom, and Righteon nefs, and Santtification, and Redemption. If you have had no Experience of this Want of CHRIST, you never yet really and truly came to him, and are absolutely unfit to be a Guest at his Table. Your fpecial Wants are fuch as arise out of various Circumstances from without, or from the peculiar Corruptions that are now particularly striving within; and especially you should take care to inquire how it has stood with you in regard of those Wants which you did spread before the Lord, when you was laft at his Table. Having thus aftertained the Knowledge of your Wants, then follow these Directions.

1. ENDEAVOUR to go in a Spirit of total Self-renunciation, deeply fentible you have no Sufficiency in yourfelf for the Supply of them,

them, but must receive all from Christ, and can bring nothing to him. You must be absolutely renouncing all Righteousness, Strength and Wisdom of your own; because it is only so far as you do so, that you can either honour him, as of God made unto you all these Things, or expect and receive

Supplies of them out of his fulncis.

Endeavour that you may wait upon Christ at his Table in fincere and earnest Defires of receiving out of him the Supply of all these your spiritual Wants; that is, in defire that you may have an affured Perfuafion of your Pardon and Acceptance through the Merit of his Blood represented to you in this Ordinance, and held out and fealed to your Faith therein: that you may be made Partaker of his Holy Spirit for the Mortification of your general and special Corruptions, and for the quickening of all Grace in you; that you may receive farther, fuller and more delightful Discoveries of God's whole Will concerning you in Christ Jesus, so that in your diligent Use of the holy Scriptures, you may be more perfectly instructed in the Way of this Life.

3. As you are thus to come in Self-renunciation with regard to the Things just mentioned, and in earnest Desire of obtaining them, so endeavour also to come in a stedfast Belief as well that there is a full Supply of them all in Jesus Christ, as that you yourself yourself shall be made Partaker of them all by this Ordinance. For if your Faith concerning Christ's Sufficiency to help you in all these respects be weak, or if you stagger at the Promises made in this Sacrament, not holding fast the sure Words of Christ's Institution, you will find by Experience, that "as your Faith is, so it will be done "unto you," and you will depart without the full Comfort and Strength which this Ordinance is designed to administer unto you.

4. As your best Method of judging how far you are in the Temper which is the refult of the above three Particulars, fee if you are coming in a thankful, chearful and praifeful Spirit, as rejoicing to own Christ for your Saviour and Lord, and to profess yourfelf of the Number of his People, in whom you delight, whom you consider as your Brethren, and whom you profess yourfelf ready to serve in all their Interests, according to your Power. For as far as you are without this Spirit of Chearfulness and Praise, it will be found generally owing either to your necessary Disappointment in not being able to find those Things which you have been feeking, not from Christ but in yourfelf; as supposing them necessary to be posfessed by and to be brought with you to the Lord's Table, or elfe to the Coldness of your Desires after them, or to your Want of believing

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lieving that you shall receive them. Wherefore middle offer it will a community and

5. Let there be a peculiar, diligent Care aled in a previous Preparation of the Heart according to the three first Directions here laid down. If nothing of this Spirit be obthem, however diligent you may have been in any preceeding Exercises, they have been done in Formality. But I will add, that the Want of this Spirit is but too often also owing to a previous Neglect of stirring ourfelves up by diligent Meditation and Prayer unto that humble, joyful Temper, wherein we ought to attend upon the Lord at his Table. And perhaps it may be faid, that while the Ignorance of fome brings them to the Lord's Table unprofitably, though they spend much time in a supposed Pre-paration, there is far greater Guilt lying upon you, if through Negligence and Unconflight, irreverent, indifferent, and unfacramental Frame.

6. Regard the Sacrament not with an Eye to its Effects in the facramental Seafon only, but as it has an Influence also upon what is past and to come. The Sacrament of the Lord's Supper, as well as that of Baptism, is the Seal of all the Promises of the Gospel to those that believe; and therefore you should receive it as affuring to you the

the Remission of all your Sins past, and your Adoption into God's Family: And with respect to what is to come, as a Pledge put into your Hands that Christ is not only a Saviour to you now, but also, in your constant Applications to him in every time of Need, will be a complete Saviour to you, even till he bring you unto his everlasting Kingdom: and this, whether by comforting you under all your Tribulations for his Name's sake; or by supporting you against the Assaults of all your Enemies tempting you on every side; or by daily mortifying the Power of Sin in you; or, finally, by taking care of you, Soul and Body, when he shall give you a Discharge from your Warfare.

And when you consider what your Temper and Conduct ought to be after communicating; that it must be a putting in practice the Profession you have made, in a Life dedicated to the Honour and Interests of God our Saviour, and to the Benefit of others in all their Concerns, through a continual Faith in God as a Covenant-God in Jesus Christ; always bearing upon the Heart a thankful Remembrance of the Honour conferred upon you, the Engagements you willingly entered into, and the Promises that were sealed unto you when you partook of the Lord's Supper: the Resection

on the Obligations which the Lord Jesus has even laid himself under to assist and enable you in making good your Engagement, and of the Pledge which he has put into your Hands giving you Assurance thereof, cannot but greatly support you in the Work which you have so solemnly taken upon you. Whilst on the other Part, the Thought of this mutual Engagement should make all fear with a godly Jealousy, less they should behave unsuitably; always remembring how heart-learching and righteous a God he is with whom we have to do.

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CLERGYMAN

CONCERNING THE STANKE

First Question in the Office

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Ordaining of DE ACONS, namely,

Do you trust that you are inwardly moved by

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" and Ministration, to ferve Go b for the

" Promoting of his Glory, and the Edifying

" of his People !" grant trail

Dear Sir

Knew not how I could so effectually give you my Sentiments upon that interesting Matter to us both, the inward Call to the Ministry, as by bringing my Heart under Examination upon it, and communicating to you what I found the real State of my Case. Yourself will find, I doubt not, a good End answered by pursuing the same Course. And I cannot but

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but wish all my Brethren might at proper

times engage in the like Enquiry.

Concerning my outward Commission there is no Question; having been regularly ordained a Minister in the Church of England. But concerning the being inwardly moved by the Holy Ghost to take upon me this Ministry. I should enquire, wherein the inward special Call to the Ministry doth consist.

For determining this, belides confidering the Cale of the great Breachers in the Old and New Testament, it is evident to me from the Reason of the thing, that those who are inwardly called to the Ministry, 1. Should be led particularly to attend to, and observe the Necessities of the People about them. 2. That feeing the Want there is of it, they should be effectually inclined to preach God's most holy Word to them. 3. That the sole End they have in View, should be the Glory of God, in preaching his Word for the Recovery and Salvation of their Neighbours, or of others, wherefoever Providence shall call them. And, 4. That they should be so determined for this Work, as not to be deterred from it by any Apprehention of Danger, Want or Reproach, fore-

A Disposition for the Work of the Ministry circumstanced in this manner is plainly needful for the due Undertaking and Dis-

A Letter from a Clergyman, &cc. 263

charge of the Ministerial Office. And whoever knows his own corrupted Heart, and the Diftastefulness of the Word of God to a Gain-faying and Sin-loving World, will readily afcribe fuch a Disposition to the Holy Chor. star gand

degeneral

Here then the matter lies before me. And it behaves me to make diligent Search. The Point is of the last importance, not only to my own Soul, but to the Souls of others, as well as to the Honour of GOD. I defire to feek into it, with a strong Sense upon my Mind, that nothing in Time or Eternity is of fo much Confequence to me.

"Was I inwardly moved by the Holy "Ghoft, when I undertook the Ministry?

1. Was I led particularly to attend to and observe the Necessities of the People about me?

As I was ignorant of the Salvation that is in Christ Jesus, and of my want of Him in all his Offices: So I had not taken the leaft Notice of the spiritual State of others. It was to me, as a Thing I had no Concern. with, that Sins of the groffest Kinds were committing on every Side of me. And after I was ordained, I had no Sight or Thought of the Condition my Parithioners were in, though I had some Defire that they should come to Church and Sacrament, and not drink, fwear, and the like.

2. In the View of the Peoples Want, was I led, and effectually inclined to preach the Word of GOD to them?

Having no View of the Peoples real Wants concerning their Souls, this could not be a Principle inclining me to preach the Golpel to them. I had not any Inclination arising from Views of Ulefulness to others, disposing me to undertake the Ministry; nor indeed, any other Concern about the Matter of Preaching, than that I must do it some how or other, as a Sunday's Talk. I remem-ber, that the Day I was ordained Deacon, my Conscience was something alarmed and forced me to this Resolution, that I would endeavour to do my Duty as a Clergyman. But my Thoughts were altogether confused, and it lasted then the Ordination Hour only, though at Seasons afterwards, I found the like Remonstrances, which drove me to fomething like Diligence, the short time they were upon me, and I of the and of the

3. Was the fole End I bad before me the Glory of GOD, in Preaching his Word, for the Recovery and Salvation of the People about me, or others.

It is most evident from the former Considerations, and I am fully convinced of it as a certain Fact, that I had not any such Thing in View. The Ends engaging me to go into the Ministry were, that my Friends defigned

when I had passed the Examinations, and was once ordained, I should be out of all restraint, might do as I liked, and be my own Master.

4. Was I so determined upon this Work, that I was not to be deterred from it by any Apprebension of Danger, Want or Reproach, which I foresaw or expected in general.

I had not the flightest Apprehension, that any of these Things were likely to come upon me: fo ignorant was I of the Nature of Man and of the Golpel. I had never obferved any fuch Thing falling upon the Clergy wherever I had been. I dream; of no Danger, feared not Want, and concerna ing Reproach it was far from my Thoughts, I doubted not I should make such an Appearance as to get the Esteem and Praise of the World: And truly, had I gone on as I begun, living vainly, preaching smooth Things, and not fetting myfelf to the Work in earnest, I had lived and died without Sofpicion that a Minister of the Gospel in the Church of England should run any Hazard of Reproach, or worse, for preaching her Doctrines, and labouring to lead his People into the Practice of them. VOU

N

After -

After the most attentive Review, I must freely own my Case was no other nor better than this. Wherefore, I see not the least Shadow of Ground to suppose "I was inwardly moved by the Holy Ghost, to undertake the Ministry." For this my most sinful Presumption, and for my after Behaviour, in many succeeding Years, confirming, that God had not sent me, I ought to lie low in the Dust the Remainder of my Days.

But bave I been fince moved by the Holy

Ghost to the Work of the Ministry?

My dear Friend, affift me with your Prayers, that I may be fatisfied in a Point fo nearly connected with all my Hopes, and that God may graciously supply what is wanting to make me an able Minister of the New Testament, a faithful Steward of the Mysteries of Goo. If I am not moved the Holy Ghoft to the Work I am engaged in, I shall do nothing as I ought, I shall bring the Ruin of others upon my guilty Head; be overcome by worldly Fears, feduced by worldly Interests, and factifice to my own Praise. I shall be without Courace to fland in the Gap against prevailing Iniquity, and to ofe every Measure conducive to the Establishment and Increase of my Mafter's Kingdom. Unwilling therefore to be deceived, while also I would not deny the Gift of Gop, permit me to lay before you

you what I can discern relative to my present Dispositions towards the Ministerial Office. And that by going over again the several Questions just proposed.

1. Have I been led particularly to attend to and observe the Necessities of the People about me?

In some Degree I have; and what I see, has given me much Concern. I fee the Number of real Christians small. I see that the Form of Godliness has been thrusting out the Power of it, till itself is well nigh lost in Licentiousness. I see the Generality dead in Sin, and fleeping fecurely in a profound Ignorance of the Truths of the Gospel. I see the Ministry in general long ago fallen into a dry moral Way of Preaching, that neither can reach the Disease of the Hearers, nor has the Promise of the Spirit to accompany it. And I earnestly wish I saw none of those who have undertaken that sacred Office, so engaged in ambitious and self-interested Purfuits, that they have neither Leifure nor Inclination, nor Ability to go through the Ministerial Duties. In the general, I seeGop forgotten, Christ neglected or despised, and the Kingdom of Darkness extensively established.

2. In these Views have I been, and am I effectually inclined to preach the Gospel?

I trust it has been so with me for a Season: Surely I have some Desire that the Gospel N 2 should should be known and obeyed, and Souls be faved. I would be engaged in this Service. I think the Ministerial Work my indispensable Duty. I choose and prefer it. On no Consideration would I quit it. Blessed be God, that I can thus answer with any Degree of Considence! The Resection ought to inspire me with all Gratitude, whilst I ought also to be exceedingly assumed of my Coldness and Lukewarmness in, and to the honourable Labour, of my being no more animated to spend and be spent in the Cause of Jesus and of Souls.

3. Is the fole End before me the Glory of God in preaching his Word for the Recovery and Salvation of the People around me, and others?

I cannot discern that I have regard to Preferment or Interest. Honour or advantage feem to have no Weight with me to engage a fingle Wish for a Situation wherein I might have more of either. I defire to leave the Destination of my Place of Service entirely to God, and to lie upon his Hands for a Maintainance. Yet I find my Heart would be hankering after Esteem. But I see, lament, and difallow its facrilegious Suggeftions; and I am fatisfied the Prospect of getting Reputation is not what moves me to preach the Gospel. I dare not say my Aim is simple and pure; that nothing alloys it, nevertheless I must believe, because Experience

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A Letter from a Clergyman, &c. 269 perience has proved it to me, that the Interest of Religion is the prevailing Object.

4. Am I determined upon this Work in de-

spite of all Discouragements?

Warm Resolutions cannot decide this. The Case of the great Apostle Saint Peter teaches me to have no Dependence upon them. From Observation of what is past, I shall make the safest Judgment of my real Stedfastness, and how far I may depend upon any Purpose of going on in the Face

of Discouragement.

Timid by Constitution, and my Heart fond of keeping the Esteem of Men, I have, fince the time I first preached Gon's Word to an adulterous Generation, found innumerable and many times very painful Searchings of Heart. Fear and Pride did not allow me to do any Thing without making formidable Remonstrances, and have kept me, perhaps may do so to this Day, from acting up to what I ought. However, from the first, wherever I faw Duty, they could never prevail with me to decline it. Neither have they been able to fix a Thought upon me of yielding any thing, or of taking the least Step for bringing down Christ to the Humours, Fashions, and Maxims of the World.

Besides which, their Remonstrances have been insensibly blunting, and they have been pleading with less Frequency and Power. N 2 May 270 A Letter from a Clergyman, &cc.

May I be fafe on this Side, I have less Reafon to fear that any thing on the Quarter of Interest shall be able to deter me from faithfully preaching the Gospel.

Thus have I opened myself freely, and shall rejoice if the Perusal of my Case, be a Means of communicating to you either Light or Heat. Favour me with your Observations, and believe me

Your affectionate Brother and Servant,

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VIII

SERMON

PREACHED AT

TRURO in CORNWAL,

At the Funeral of a Young Man who was Drowned, as he was Bathing,

On SUNDAY June 3, 1753*.

I SAMUEL XX. 3.

There is but a step between me and Death.

lieve the Truth of these Words:

The Vanity of your Hearts, and the Custom of being alive, do plead so strongly to the contrary; so forward have you been to count upon Years before you, or rather without reckoning upon the Matter at all, to sie down in your Sins and

The Death of this young Person, who was drowned on Sunday Asternoon, June the 3d, as he was Backing in the River near this Place, gave Occasion to the following Discourse the next Day; and the Prospect of its being any way useful, in the Opinion of those whose Judgment I must prefer to my own, hath recommended it to the Press. With a few slight Asterations only, it is sent out as it was preached. The Candour of the Reader will make Allowance for the Inaccuracies which a Discourse drawn up in haste must be liable to. Truro, Aug. 2, 1753.

your Heedlessness: I say, upon these Accounts, you would not believe, that "there " is but a Step between you and Death; did not God give fuch striking Proofs of the Truth of it, that it is not to be denied for the present, although by and by it is too likely that it will be soon forgotten. The melancholy Occasion which calls us together, is an Instance in Proof, that there is but a Step indeed between us and Death. And, my Brethren, while you have been amusing your Thoughts upon the History of this Calamity, have told and heard, over and over, with an earnest Curiofity, the Circumstances, which accorded it, and made Englisy after theivery least Particulars about it, devising one with another, how the Person might have escaped, and have been prudently determining upon more cautious Measures with regard to yourfelves in Prevention of a like Milchief; while you have been thus bulled in a Search of ho great Confequence, and been promiting yourlelves that it shall not thus fall out to you, hugging yourselves in your own Prudence, and to determining still upon many Days to come; much Cause I have to fear, that very few of you have been hereby called to fit and practical Reflections upon yourselves, and upon the uncertainty of your Abode on Earth.

But that you may not lose the Benefit of fuch a Providence, and turn that which is designed to awaken and alarm you to Self-

from up in hellemush be liable to, Traro, Aug. 2, 1753.

enquiry and Reformation, into a fort of a Dream of Curiolity and the Talk of a Day, till some new Trifle dilengages you from the Thoughts of it, or it wears away being grown old upon your Minds; I have judged it my Duty, when Goo hath thus providentially called you together, to labour that this Providence might not be fruitless, and to direct your Reflections into such a Channel, that knowing "there is but a Step be-tween you and Death, "you may instantly

bethink you of your eternal Interests.

And fay, is there not somewhat inexpresfibly awful in fudden Death? To think of stepping into Eternity in a Moment, of being gay and thoughtless, pleased with Life, and unconcerned with any thing hereafter, in one Hour, and before the next comes, to be fnatched into the eternal World, to be found in the Region of Spirits, to have an instant Judgment past, which shall never be reversed: This is very awful and indeed terrible; or, should the State be better, and the Issue be glory; should a Man be taken in a Moment from a World of Milery to a Crown of Life, yet still the very Importance of Eternity would feem to require some more particular and express preparing and adorning of the Soul to lanch into it. It is fuch an Abyss this Eternity, so past thought the Continuance, and so vast the Misery and the Happiness of it; that a Man would not adventure into it without the fullest Assurance N 5

that all was well; and therefore, in Submitfion to the divine Will, without a little Space to trim his Lamp however well it might be supplied with Oil. But to have the Soul and the Body separated in a Moment, to be taken off without Notice, and the Summons and the Execution to be the fame Instant; when Death hath not been thought of till the very Stroke comes, when Life hath been the very Joy of the Heart, when Pleasure hath to that Hour been the Darling of the Soul, when Gop hath been forgotten; and all his Works and Ways cast aside, and every religious Thought put over to a future Day (but which now alas! shall never come;) when Christ the Distributer of Glory, the Procurer of Mercy, and the Author of Life, though the inexorable Judge to those who disobey him, hath not been fought to; when neither the "Works of the Devil, nor the Pomps and Vanities of the World, nor the Lufting of the Flesh" have been mortified and renounced, nor the Commandments of Gop have been walked in; in fuch Circumstances, so unprepared, so destitute of all Qualification for Heaven, just ripe (I cannot but tremble to speak it) just ripe for Hell, for the Vengeance of a God whole almighty Arm cannot be avoided, the Tyranny of tormenting Devils, and the Society of desperate, hopeless, perished Souls, (Souls utterly perished in their inconceivable Misery, while they lie in Flames that will never be quenched:)

ed:) thus to be taken away at once, without one Thought, one Cry for Mercy, what on this fide Damnation is fo fearful? And truly, when Death takes away one from among us by a fudden Stroke, we immediately feel the peculiar Effect of it, immediately "there is a Cry in the Streets;" the World flock together, with a painful, yet as it were unavoidable Auxiety and Solicitude, look upon the Corps, and shudder, and go away amazed and consounded.

Even thus the most of you have done upon this fad Occasion. You have seen those Limbs, that a sew Hours ago were as strong, active, and full of Life, as your own, all frozen and benumbed; that Body which but a Day since might not endure its own Heat and Vigour, but needed the coolest Refreshment, (alas, that it was sought so unseasonably, so irreligiously!) Even that Body you have seen in the coldness of Death; it now lies before you, and nothing remains, but this seasonable word of Exhortation, ere it be consigned to the Grave and Dust.

But have you beheld this with Self-reflection? Hath it taught you, that "there is but " a Step between you and Death? " Have you enquired, if you are not unfit to die, to be gone upon so sudden a Call? And are you purposing through God's Grace, to return instantly to God, and make sure Work for your Soul while yet "there is a Step between " you and Death?" Alas, Sirs, all besides

this is to no Purpose. Unless you are thus determined, this Providence is perverted, and you are this Day alive in vain. Unless from this Hour you take new Courles, you cannot be the better for what you have seen, and the guilt of neglecting so loud and near a Call will greatly add to the Sinfulness of your Ways.

By the Grace of Goo, therefore, I shall endeavour to inforce upon you the practical influence of this Providence; and this, First, By representing, that "there is but

a Step between you and Death, " under various Views, in which you may consider. yourselves.
Secondly, By making an Address suitable

to the Subject and the Occasion.

First, I am to represent that "there is but a Step between you and Death " under various Views, in which you may confider

yourfelves. And here,

If you consider the shortness of Life upon the whole of it, there is but a Step between you and Death." What is the Life of Man? All the Resemblances which can signify a thing vain and vanishing the Scriptures compare it to. The Substance of Life is compared to a Dream; the Continuance of it to a Watch in the Night; its Frailty to Grafs; its Vanity to a Shadow; and its Remembrance to that of Testerday that is past. It is every where represented by the likeness of the most vain, uncertain, frail, and fleeting things

things in the World. But what matters this? or, what profits it that we take up. fuch unmeaning Words hereupon, as are heard from the Mouths of the most thought-less; "Time is short,—We know not to " whose Lot it may next fall, - All of us " must die." Who speak not thus? And yet for the most part, with such Stupidity and Security, with so little serious Consideration, as if though "time be short," they were to abide here for ever; as if, "though of none knows whose Turn it may next be," yet he, who fays it, were affured it should not be bis; as if, "though all of us must " die," yet Death were not worth thinking of. Away with this Trifling, I befeech you. Look forward to Eternity, and meditate upon the immense Ocean of Being which begins upon the Moment of Death; think at once of ten thousand Ages; add to them as: many Millions more as there are Grains of Sand on the Shore, or Drops of Water in the Sea; press forward your Calculation till you are loft in the vast Abyss, till your Mind recoils, and finding it can gain no Conception of the bottomless Eternity; finks into Wonder and Silence; and quits the too great Pursuit with this most evident Reflection, that " the Life of Man upon Earth is not to be accounted of. And, in this respect how little difference is there, whether you are green or old in Life; whether your Days be threefcore Years and ten, or no more then; twenty?

twenty? In the View of Eternity, the whole time of Man upon Earth is very vanity. A-way with your Delulion then; and justly recken that "there is but a Step between "you and Death," while you consider Eternity: But this step may be shortened many

Ways; wherefore,

If you are growing old, judge that there can be but a little Step between you and Beath. Tell me, Fathers, you, whose Heads are covered with honourable and hoary Hairs; you, whose Knees have learnt to tremble and Hands to shake; you, who can but move from Place to Place, so weak and stiff are all your Limbs; you, whose Eyes fail and Ears are become dull; you, who find Decay grown upon you, and that you have been drawing towards Death these many Years, dying (as I may say) daily, and in a manner even now half dead, dead indeed to many of the active and useful Purposes of Life; say, is there any more than a Step between you and Death, even in comparison of the Years you have already lived, and even should you be allowed to live out the Age of Man to the full? Say that you shall reach to threescore and ten Years, yet how short is the Step between you and Death!

"And you too who have felt the Shock of Difeases, the Fever, the Ague, and the Consumption," judge that "there is but a step between you and Death. "Violence is doing with you, what Time is doing with

the Aged. You have been hard at Death's Door; and with much Caule you suspect, that Disease will visit you again. You are not what you were. You have lost your Vigour. You cannot labour as formerly. You dare not adventure into the Dew of the Night, or Rain from above; no more are you strong to mingle Wine in the feast, or hardy to endure the Toil of manly Recreation. View yourselves well; your Visage is pale, your Flesh scarce cleaves to your Bones, and every one that sees you reads the Symptoms of Death in your Countenance. Flatter yourselves no more: there is but hardly a Step

between Death and you.

Nay but " if you are young and strong," well you may judge that " there is but a " Step between you and Death. " True it is, you are well and brifk at prefent; Life glows in your Veins; and unhurt you can purfue all the Labour which Business or Plea-fure brings in your Way. But shew me your Grant from God, that none of those raging Diseases that lay a Man in the Dust in a Week shall fall upon you. Review the Tombs which lie without these Doors; and tell me, if at least the half of those that fill them were not even as you, green and flourrishing, and cut down however on a sudden. There lies your Brother, your Sister, your Friend, your well known Acquaintance, whom Death seized and took away in the Vigour of Life, amidst altogether as much Proba-

Proble-

Probability and Likelihood of living as you can boalt. Did you not fee them droop, and ficken, and die? Did you not follow them to the Grave; and mourn a little for the Lofs you had fuffered; and purpose for somewhat about your Soul, while you were thus feelingly taught, that there was "but a "Step between you and Death?"

However, suppose that none of these Plagues come nigh your Dwelling: suppose, that you are healthy, young, and have hitherto escaped the Disorders which have swept away others, and should still escape them; yet the Circumstance before us will sufficiently proclaim to you, that you cannot be safe, no not for an Hour. I say therefore,

Finally, "If you are not secure against the Accidents which often snatch Men away," you may reasonably judge that "there is but "a Step between you and Death." God hath his Instruments of Death prepared, and often he is pleased to send them out to destroy. Every Element is a Magazine of various Deaths at the Almighty's Disposal. When he wills it "the Waters cover the Slain;" and at his Command, the Fire consumes the Inhabitants of the World: When he bids, the Air thundreth, the Winds rage and destroy, and the Lightnings strike dead in a Moment: Upon his mighty Summons, the whole Earth trembles, and Cities and Provinces shake and fall. Nay, but if he pleases, the most harmless things become deadly; Death meets

us upon the Voyage and the Journey, takes us at our Amulements, and prevents us at our Labour. In fuch a variety of ways the fudden Stroke comes, that we are never fecure. In an experience of but few Years, we can recollect, and fee a large Catalogue of fudden Deaths, and this from things the most unsuspected. No where there is Security. "Our Provisions sometimes choke us, and our Houses sometimes fall upon us; one while the Animals defigned for our Convenience, become the Instruments of Death to tis? and another while we wash in the Streams and are no more, now the mad Rioter kills us in his Rage, and now the heedless Companion hath wounded us in the Hunting. And what may be observed with regard to all these sudden Instances of Death is, that the Healthy and Strong are mostly in the way of them, and that through the hardiness of Vigour ordinarily they come upon us. Put all this together now, these sudden and unimagined ways of Death; and then fay, however lufty, and young, and in Health you are at prefent, whether you have not Caufe to fay with young David, who had with his own Hand flain the Lion and Bear, and with his Sling and his Stone felled the great Goliath, " there is but a Step between me and Death."

Upon the whole then, we must of force come to this Conclusion, which the Text speaks, and every one of us may take up his Word and say, " there is but a Step between me

V Sucto

" me and Death: " And if this comes home to us with a convincing Weight, from a Review, whether of the Shortness of Life in general, os of the particular Circumstances we are in, or the many destructive Calamities we are liable to; I would hope that you are now more prepared for the

Second thing I was to attempt, which was, by a fuitable Address to gain upon you, if I might, some good Improvement of this Providence.

And if Death be so near, but a Step from you, I will ask, How are you prepared for it? In what State doth it find you?

and most senseless Wretches, who have never once seriously thought of dying, never taken so much as one Step to meet it, have not been put out of the Road of their Pleasures, Lusts and Interests, no not by all the Terrors of the Lord, nor by all his gracious Invitations, nor by all the Intreaties of God's Servants, nor by all the Calls of his Providence? I must speak plainly to you. You do not believe any thing of this whole Matter. You have heard of Heaven and Hell, and a Judgment to come; but in truth you believe nothing about them. You believe them not as you do any other thing of which you are told; as suppose, that there was such a Place as Jerusalem, or there is such a Country as China. The Suspicion of such eternal things doth indeed float upon your Minds; you had early

early Notions of them put into you; you take them up as the common Opinion; but, while you live as you do, in reality you believe them not. For is it possible you should be fully perfuaded in your mind that there is such a State as Heaven, a State of Glory and Bleffedness, where Peace and Love, where Joy and Security, beyond the biggest Wish of Man's Heart, are eternally to be found: or again, that Hell is a State of most horrible and endless Wretchedness; and withal, that a Judgment-day is coming, wherein while the World is diffolving in Flames, and the great Judge fits to determine the eternal Conditions of Men, fuch as you are this Day, shall be called out trem-bling, and confounded to receive that awful and terrible Sentence, "Go, ye curled, into "everlatting Fire prepared for the Devil and his Angels:" Is it possible, that you should be perfuaded of the Truth of all this, and at the fame time that you know Death is but a Step off, yet live in the manner you do, with all the Curies of Goo lying upon your Head? It cannot be. But, at leaft, give yourfelf the Pain to think about it one Hour ; and if I might prevail with you fo far, let it be the very Hour after you are dismissed from hence. Go home, and confider, if there be not in reality such awful wondrous things, and that there is but a Step between them and you. But be fure, you take the thought of Death home with you, when you

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fet yourself down to make the Enquiry. O, what a Scene of Terror and Danger would one ferious Hour open upon you!

2. If Death, but a Step off, doth not find you among those who have been always careless; doth it find you asseep again, when you had been once awakened? If you made fome Steps in Religion; rouled as you were, if you ridded your Hands of finful Courses for a Season; if you sought to know God's Will a little, and ran a while in the Way of his Commandments, if after all you fell away, and are now a Stranger to God and the Lord Jesus Christ; if you do no more en-tertain God in your Thoughts, nor devoutly call on him when you lie down and when you rife up, nor choose to hear of him in your familiar Discourses: If you are one of those, who having put their Hand to the Plough are looking back; I shall need say nothing to you; your Consciences are this Moment ac-cusing you more than any Words of mine can do: you know not how to hold up your Heads; you dare not look Death in the Face; you are all Amazement, while you confider, that " there is but a Step between " Death and you."

Especially you who are younger, lend me your Ear. Look, I intreat you, upon this Cossin. Death is not perhaps so far off from you, as you may think. Know you, that the next Day you may be in the same Place, and by a like Calamity. What mean you

you thus to trifle; to deny your God for vain Companions and idle Pleasures, for mere Sloth and Indolence? O return unto the Lord your God from this Instant, if you would not die as you now are: and I appeal to yourselves, you would not for ten thou-fand Worlds. This departed Youth calls upon and warns you. He speaks not indeed with his Voice; no, you shall hear, nor fee him no more: but he speaks more feelingly, than if he could call upon you by ten thoufand Voices; his Language enters into your very Souls. He bids you, "O my Compa-"nions and Fellows, and all you of the like Age with me, look upon me; look upon me, not with an useless Pity, but to " learn that you must die; yea, come and " fee what is your Portion. I can do no other Service, than to warn you, that you " remember your Creator. And by all the " Circumstances about me which may tend "to move you; by the cold Corps I now " am; by the Coffin, in which I lie before " you; by all the Reverence which Death e gives me; my Charge and Summons is, " Return unto the Lord your God, and de-" lay not, lest by to-morrow you are even as I am, who have a new Habitation and " Dwelling, even the lonely little Grave." 3. Death, a Step off from you, doth it find you in the Practice of any known Sin? You may amuse yourself with Conceits, " that it is well enough with your Soul, that

" Gon is a merciful Gon, that you are not as many others, that what you do is not " fo very faulty neither, that it is but a little " Offence, and that in other respects none " can blame you." This may pals when Death is away, and you may go on with fome kind of Security and Quiet: but I pray you, can you stand the Sight of Death? Will your Excuses hold with you, when you fee Death but a Step from you? Possibly another Day you will be ready to tell me, that you see no Harm in idle Company and sitting over the Glass; that all the Strictness I have often pressed you to is too much and need-less; that the Gate of Heaven is not so ftrait, as some would make it; that one, upon the whole such as you are, although there be one thing or another in your Course which you cannot altogether approve, need not fear: this you may tell me another Day. But how say you now? How say you, when Death stands before you, but just a Step from you; Would you not that your State were rather otherwise than it is? My Brethren, you may make light of Jesting and Company-keeping, and fquandering your precious Time; you may count it a small matter, whether you spend your Sundays at Church and in your Families, or in visitings and walkings. But Death speaks another Language: and I will hope, through Gon's Grace, so do your Consciences too at this time. I mentioned the Sabbath; and the Day Day and Time, when the Calamity which gives Occasion to this Address befel the Person before us, would not suffer that I should omit giving you Warning in that particular. Brethten, Gop will have us know, that the Sabbath is an Holy Day, and that the Employment of it is neither Business nor Vanity, neither Pleasure nor Recreation. And when Death is at hand, a Man shall affuredly own, that fuch Breaches of the Sabbath are not among the leaft of the Sins

which lie heavy upon him. But, He Lastly, That "there is but a Step between " Death and you, " have you been so advised in, that you have been preparing for it? Have you made familiar to you what lies beyond the Grave? Been devoutly endeavouring whatever Pains, Damage, or Self-denial it might cost you, to gain a sure and clear Interest in the Lord Jesus; and confequently, in the eternal Glory and Happinels purchased by him? Yet the thought of sudden Death may serve to quicken you; and if you were to depart this Night or the Morrow, you would with to be more advanced then you are. You shall do well then to bring Death near to you, to view it in all its Confequences, and to confider how instantly it may be with you: Then you shall be able more evidently to discover your Corruptions, and the striving of the Law of Sin, and the Poverty of your Graces, too apt to be hid by the Deceitfulness of your Hearts. It shall put

put a certain Edge and Importunity into all you do, shall raise you yet higher above the World and the uncertain things of it, and lift up your Defires and Hopes with greater Earnestness to the "heavenly Inheritance of " the Saints in Light. " But in all this, I shall have no Doubt, you have prevented me; and therefore shall be content to add but this one Word to you, that if there be but a Step between you and Death, you may well suffer God's Corrections in this Life, bear quietly the Opposition of Men, and boldly encounter the Affaults of the Devil, World and Flesh, for so short a Space; pa-

tiently waiting till God deliver you.

And now, my Brethren, I have done: Only wishing you, not to consider what you have heard, as is too common on these Occasions, as a piece of Form; and this my Labour, as a fort of decent Compliment to the Person dead. Be affured, that I have not meant him but you, in the whole matter: Otherwise I had spared both you and myself this Labour. Remember then, that you are this Day warned by the Providence of God, by his own Word, and exhorted by me his unworthy Minister, that " there is but a Step between you and Death." And beware, how you difregard fo manifold a Summons, as you must answer for it one Day. May God bless what we have heard ento us for Jesus Christ's fake!

